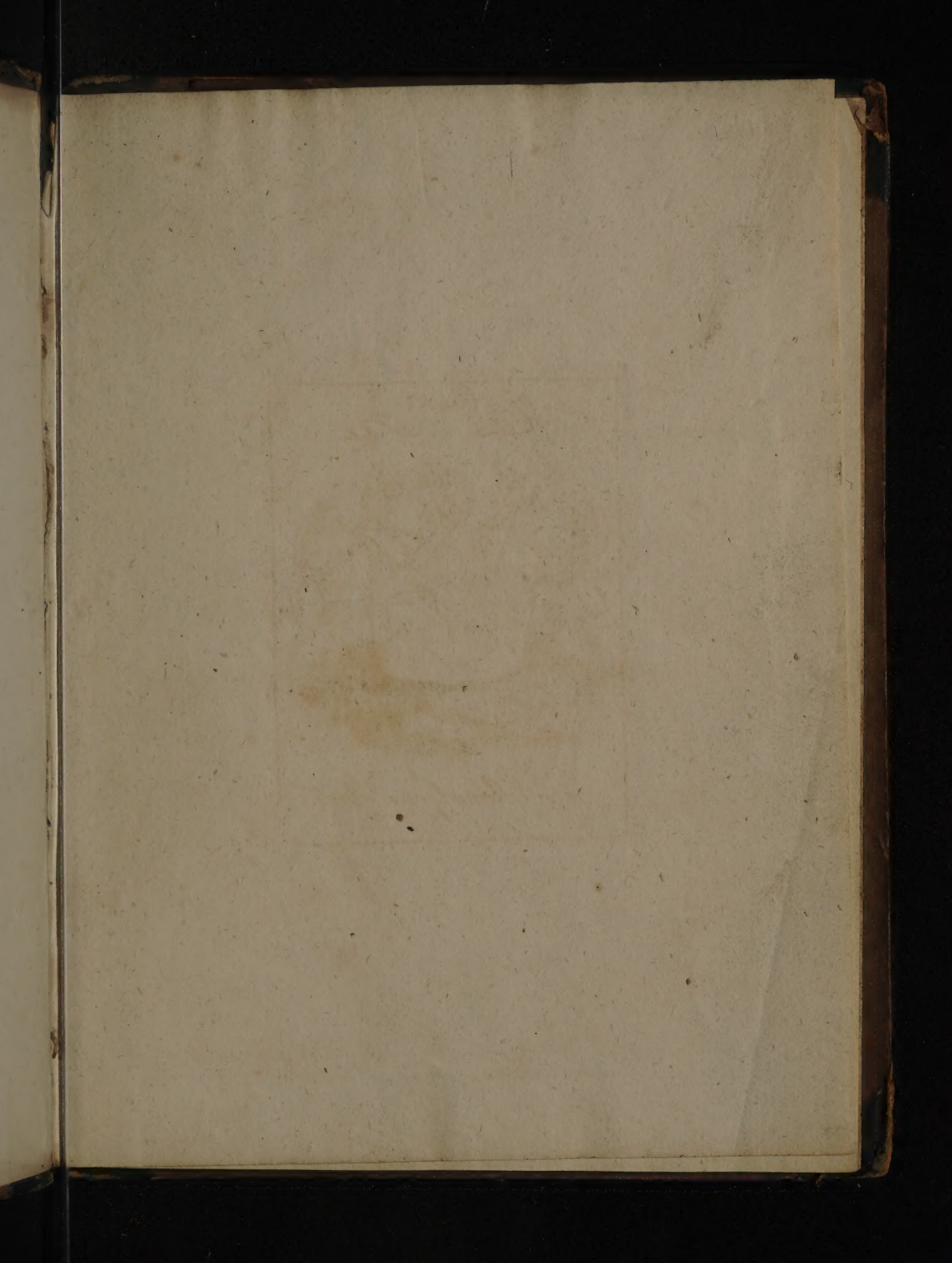
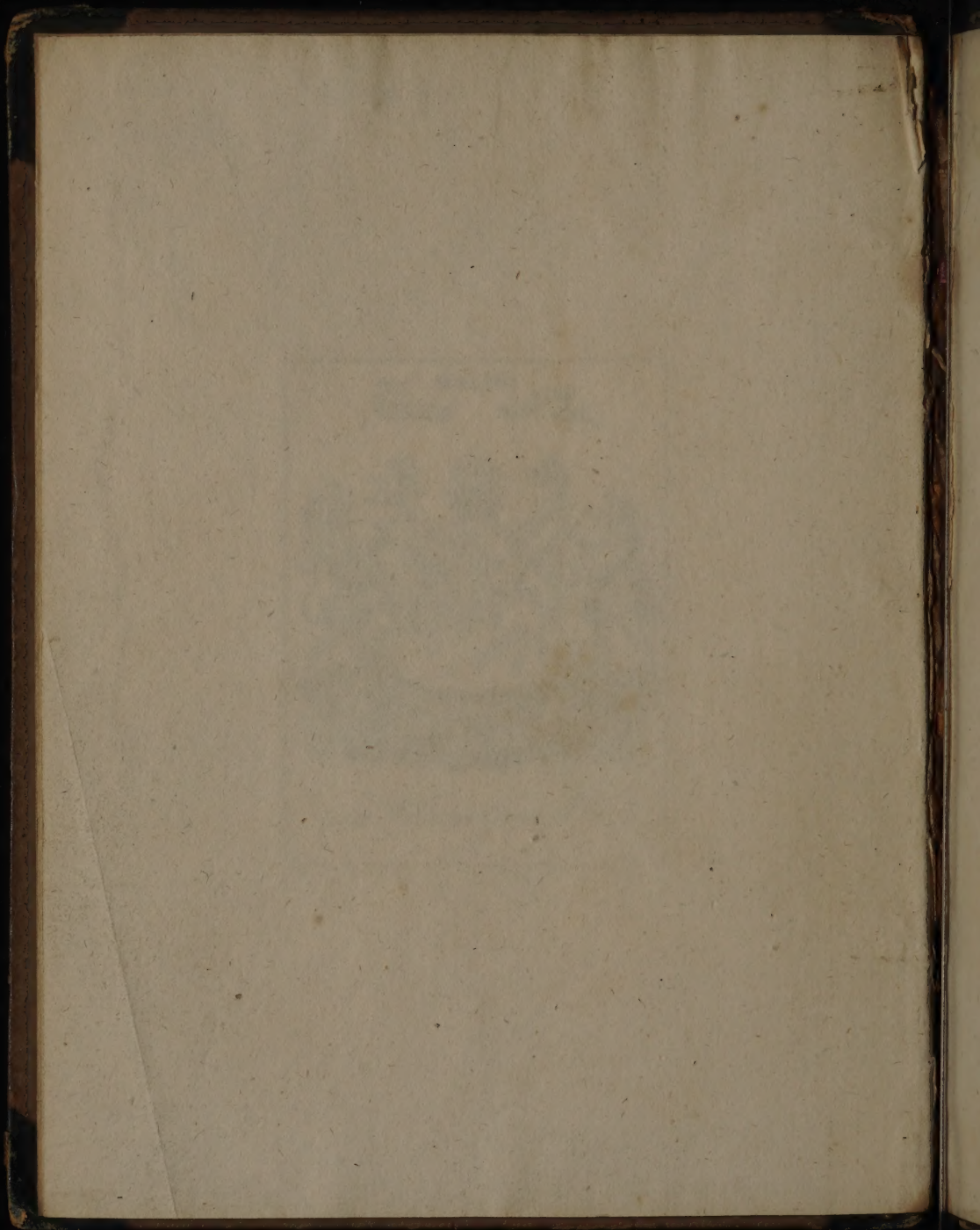


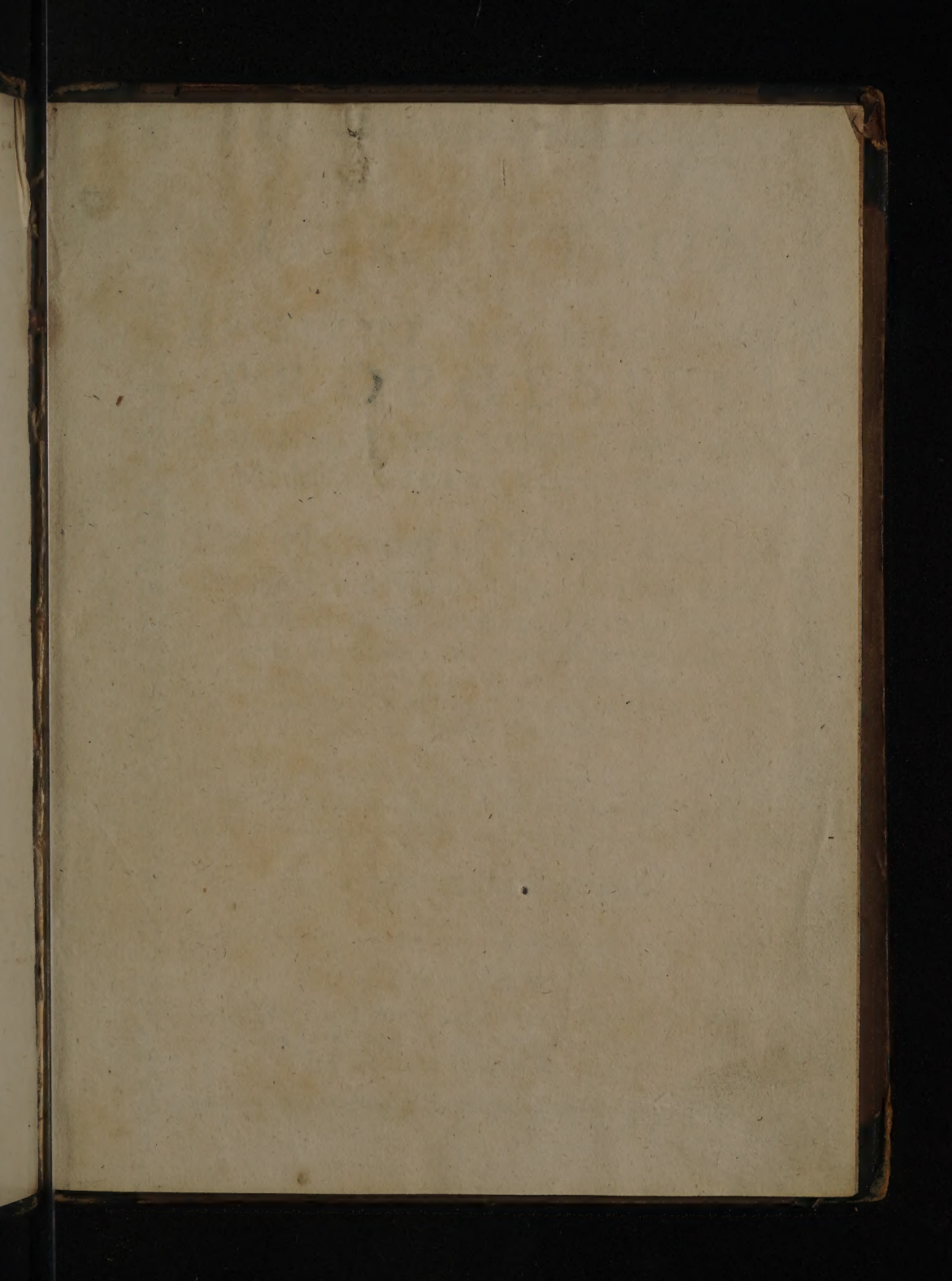
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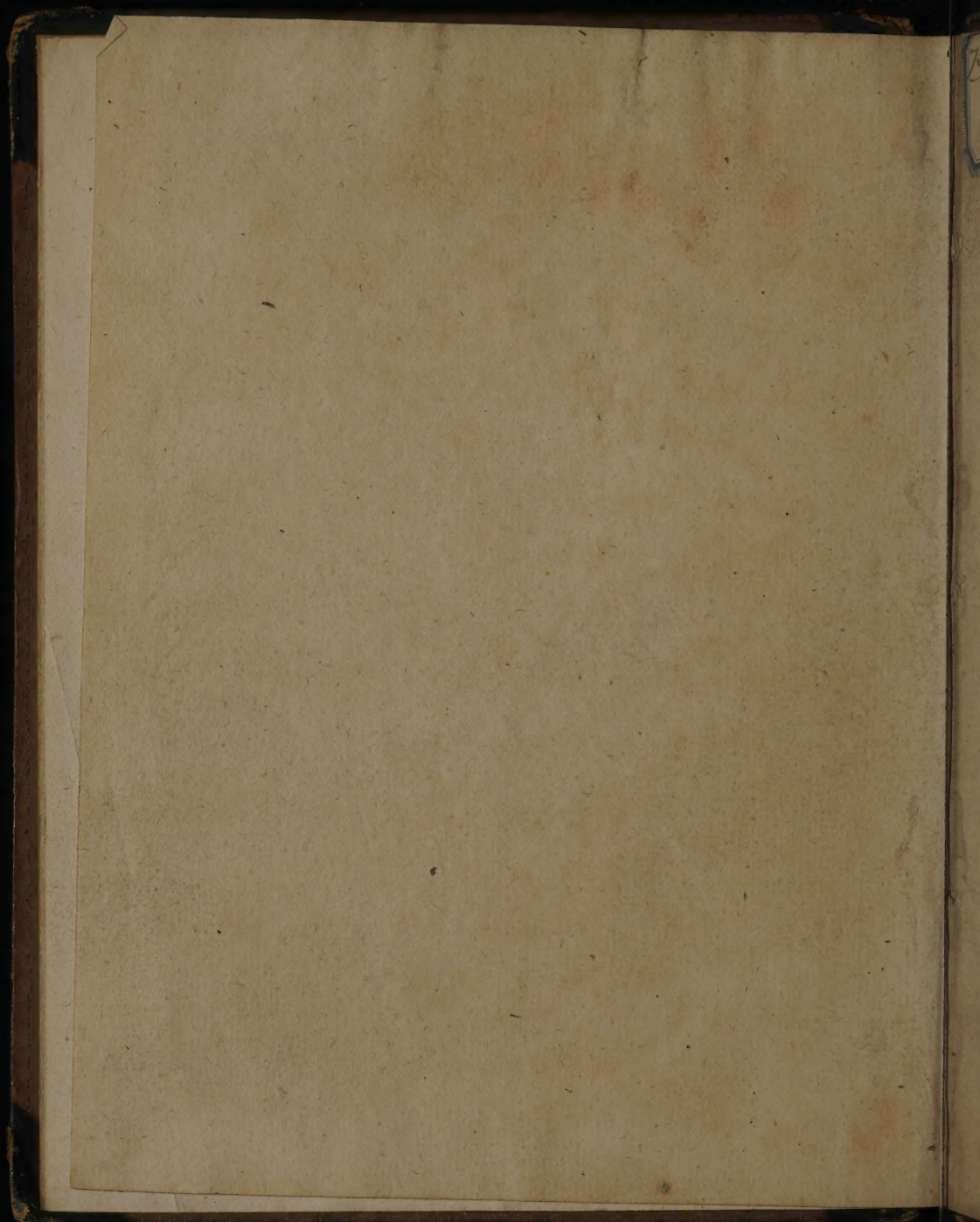
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752

A
COLLECTION
OF
ANCIENT AND MODERNE
PROPHESIES
Concerning these present *Times*, with
Modest OBSERVATIONS thereon.

The Nativities of *Thomas Earle of
Strafford*, and *WILLIAM LAUD* Late
Archbishop of *Canterbury*, His Majesties
great Favorites; Astrologically Judgements
upon their *SCHEMES*; And the *SPEECH*
intended by the Earle of *STRAFFORD* to
have beene spoken at his Death.

By *WILLIAM LILLY* Student in *Astrologie*.

In Gyro vertimur omnes.

L O N D O N,

Printed for *John Partridge* and *Humphrey Blunden*, and are to
be sold at the Signe of the *Cocks* in *Ludgate Streete*,
and the *Castle* in *Cornhill*. 1645.





TO HIS
ROYALL MAJESTY,
CHARLES
KING OF ENGLAND.

SIR,

Some delude you, others harden
your heart, promising unto you
(like vaine fellowes) a conquest
and victory over your Parliament
at *Westminster*; the Spirit of ly-
ing doth guide their shallow
braines; its otherwayes determined, it will not be
so. Had *Pharoah* harkened to *Moses*, he had not
beene drowned in the red Sea: or *Zedekiah* be-
leeved *Ieremiah*, all had beene well with him:
These examples out of Sacred Writ are true, but

The Epistle Dedicatory.

the repetition hereof may nothing move you or those misguided Councillors too prevalent with you.

Attend Sir, to some humane and naturall admonitions prescribed to the greatest Princes that ever were, by such as intirely wished their happiness.

Come not at *Babylon* say the *Augures* and *Wise-men* to *Alexander*.

Beware, saith *Spurina* to *Cesar* of the *Ides* of *March*. Selfenesse, Obstinacy and Security undid these Princes.

I am no Prophet, yet am conversant in that Art, which invites me earnestly to implore your speedy access to your true Parliament at *Westminster*.

Were I in private with you, I must advise it: at this distance, I publiquely wish it. *Fac hoc & vives*.


That God by whose providence I write what I doe, put it into your heart timely to consider your present and future condition, if you reject the faithfull wellwishes of

Sir, Your meanest, but most

faithfull Subject,

WILLIAM LILLY.

To the Reader.

 Or me to inquire how and by what meanes these preceding Wisemen were partakers so many Ages since of the actions and calamities of these present times, were an Herculean labour: and if discovered, it would be a discourse not complacent to these sad times or capable of the Presse: yet have I read, *Est Ars quædam sed paucissimis cognita taliter informandi, exornandi & illustrandi fidelem & purum hominis animum, ut ex ignorantia tenebris repente ad sapientia & doctrinarum lumen evehatur.* There is a certaine Art knowne to few men, which doth so illustrate the faithfull and pure minde of man, that he may on a sudden be brought out of the foggs of ignorance to the light of wisdom and learning, &c. Whether any or all of these men whose Prophecies I relate, had so divine a knowledge, I cannot maintayne; or whether they had conference with their Dæmon, its not now my taske; One of the many reasons inducing mee to the divulging of these, was, the strange harmony and direct consent I see betwixt these and my Astrologicall judgements drawne and deduced from part and present configurations of of heavenly bodies, expectant effects of Comets

To the Reader.

and blazing starres, influence and operation of greater and lesser Conjunctions of Superior Planets, famous Eclipses both Solar and Lunar, Annuall ingresses, the remaining effects of prodigious Meteors, as also to that infallible way in judging of revolutions of Kingdomes, the removeall of the Aphelium of the Superior bodies out of one signe into another, by which alone, High and deepe knowledge is derived to the Sonnes of Art concerning the fate and period of Monarchies and Kingdomes, &c. And yet I publish not these Prophecies as received Oracles, which must inevitably have performance in each Particle, nor do I equalize them with those in sacred writ: no; I doe not so: but I have them in a reverend esteeme, and account of them as the remaining monuments of good men that wisht well to their Countrey, and who had a glimpse of some more then vulgar knowledge; for who ever pensitates their lines well, shall finde though they dyed many ages since, yet was their eye-sight admirable, while they then saw the miserable times and sad actions of this present King and Kingdome, and have delivered it, not in enigmaticall sentences, but in words at large, significant and of easie understanding. That first of the Italian Munke, how full is it? how proper to the person intended? which was delivered mee 1623 by a secular Preist R. Thornehull. I know many hundreds haue seene it, and reserved it in
their

To the Reader.

their Libraries many yeares since ; The Irish Prophesie is well knowne to many in England, and his Majesty had notice of it from the Councell in Ireland above three yeares since. The Eagle or White King, was without question the famous Ambrose Merline.

That Prophesie found in Sommerfetshire 1548: expresses no name, but the language speakes it antient, and how exactly true it proves in our present age, doe but consider.

That also found in Norfolke, and fathered upon Ignatius, is farre more antient then the age of any man living, and it speakes also to purpose.

Mother Skiptons was yet never questioned either for the verity or antiquity ; the North of England hath many more of hers.

The Prophesie wrote in a Greeke Character, was printed 1588 in Harvyes discourse : and so was Anglia te prodit.

All that I can say, is, I feare they will prove more true then at present most men imagine.

The times require that I speake truth ; for if his Majesty labour the subversion of this present Parliament, and call those whom we haue intrusted with our lives and fortunes, Rebels, and labour with his Sword to conquer us, and indeavours to bring upon us the barbarous and bloody Irish (all which is true) or any other forraigner,
he

To the Reader.

he can procure : then I say, he hath left the Protection of us, and we have liberty to defend our selves, our Lawes, Religion, Libertyes, and all the reason in the world to stand firme to our Parliament, which is ordayned of God to breake the necke of oppression, and correct the errors of Monarchy ; to defend our li-ves and libertyes, to suppress, beggar and confound all that stand in opposition to them, &c. This is the mighty hand of God ; a few yeares will tell you more, a very few.

I haue perhaps assumed more liberty (some will say) then is fit, and thereby inevitably runne my selfe upon a rocke, and made my selfe irreconcilable to his Majesty. So long as I speake truth, mee thinks his Majesty should hearken to mee, and reward mee for it ; sith those disaffected about him, seldome burthen his eares with such matter. Let what will come of it, truth is truth ; And his Majesty shall find by these animadversions I honour and love him faithfully, and wish his returne cordially to the Parliament sitting at Westminster, whose Members of each House I pray God to preserve in unity : and then, Nil dubitandum. Howeuer, I stand firme unto them, and so advise the whole Gentry, and Commonallty of England : and then be happy : otherwise, perpetuall Slaves ; So farwell, and expect my Astrologicall iudgement for this ensuing yeare 1646.

Without Temple Bar, London, at the Corner House over
against Stran-bridge.

WILLIAM LILLY.



The first Propheſie, of the *Italian Monke*: About
the yeere 1488. Delivered to the *English*
Ambaſſadour in *Rome*.

Mars. *Puer.* *Aleſto.* *Virgo.* *Vulpes.* *Leo.* *Nullus.*
A Souldier. A Boy. A Fury. A Maid. A Fox. A Lyon. None.

The occaſion, manner, and meanes how and when the Propheſie
was Diuulged.



HE Learned in Hiſtory cannot chooſe but know, that the
ancient Inhabitants of this Kingdome were thoſe we now
call the *welch*, who upon the diſſolution, or rather ſub-
verſion of their power and authority in *England*, by the
intruding *Saxons*, like valiant men, unwilling to loſe
their liberties, as they had now their ancient poſſeſſions,
retired to that part of this Kingdome called *wales*, where
they have continued like a gallant people, for many ge-
nerations, yea untill the very day of the writing hereof, in
much luſtre and glory. The laſt of their Kings, called *Cadwallader*, dying about the
yeer 688. left to his people this Propheſie, That his Off-ſpring ſhould Raigne and
beare dominion againe in this Realme of *England*: The Britiſh were carefull to pre-
ſerve this Propheſie of their Kings, and were long in expectation of its fulfilling:
After ſeven hundred ninety and odde yeers, *Henry Earle of Richmond*, borne at
Pembroke in *wales*, and really deſcended of Britiſh Parents, by that farall battell
he gave to *Richard the third*, neere *Boſworth* in *Leiceſterſhire*, came to attaine the
Crownie of *England*, 22. of *Auguſt*, 1485. and ſo fulfilled *Cadwalladers* Prophe-
ſie: If we conſider his title or his force, &c. we may ſay with the learned *Verulam*,
Iſte Rex fuit inſtar miraculi cuiuſdam: *Henry the ſeventh* was a kind of a wonder, &c.
or, his comming to the Crownie was miraculous. About the third yeere of his
Raigne, viz. *Henry the ſeventh*, he ſent his Ambaſſadour to the Pope (according

to the custome of those times, wherein nothing was conceived well done, if his Holinesse approved not of it) to crave his Benediction, &c.

This Ambassadour being a prudent man, and pretty well affected to the House of *Yorke*, having seen in his Masters three yeeres Raigne no great quietnesse, but the English disaffected to this *Henry the VII.* was fearful, that as his M^r. easily attained to the Kingdom, so he might be as quickly dispossessed thereof: Whereupon he secretly enquired after such men as then lived in *Italy*, but especially in *Rome*, who were curious in those Arts, whereby things long before might be knowne (we usually call them *Astrologers*, *wise men*, &c.) this he did to be certified (if possible) what should be the fate of his new Master *Henry the seventh*, what issue or posterity he should leave, how long the Crowne should continue in his Progeny: He became at last familiar with an *Italian Monke*, reputed then the most knowing man of all *Rome*, whose words were held as Oracles (whether it was *Paris Carefarus* or no, I know not, he then lived) to this Monke he communicated his desire, earnestly entreating as much satisfaction as he could give him in those his urgent demands: The good man after some time given, returned to our Ambassadour a small scedule of paper, and in it these words.

<i>Mars.</i>	<i>Puer.</i>	<i>AlecHo.</i>	<i>Virgo.</i>	<i>Vulpes.</i>	<i>Leo.</i>	<i>Nullus.</i>
A Souldier.	A Boy.	A Fury.	A Maid.	A Fox.	A Lyon	None.

Here was a dark answer returned, with which the Ambassadour was so little satisfied, that he never left importuning the poore Monk, untill he had promised some further explanation, which not long after he performed in manner as followeth.

The Monke commanded the Ambassadour at a selected time to attend him with some other English Gentleman besides himselfe, and then he doubted not but that he should fully content him.

The time came, and the Ambassadour and his friend waiting for some great matter, in a very large spacious Roome, to which they were purposely invited; in comes the holy Monke, and seating himselfe by them, commanding them without feare or affright to observe what they could, and to commit it to Posterity, assuring them of no hurt, but protesting they should see now the former words fully explicated.

Immediately there entred and appeared in the Roome, a lusty stout young Gentleman, strong, and of a great proportion, with very furious Majesticall looks, a large, strong sword by his side, and walking to the upper part of the Chamber, there instantly appeared a Crowne, laid upon a faire Table; to which Crowne this Gallant with much jollity approached, and put it upon his head, then walking up and downe the Chamber with much strutting and bravery; but at last, as it were, unwillingly, he repaired to the place where he first took up the Crowne, and there gently laid it downe with some obeysance, and vanished out of sight.

He was no sooner out of sight, but there entred a young Youth full of modesty, and looking carefully with his eyes on the Beholders, went directly to that part of the Roome where the Crowne lay, with some difficulty put it on his head, then traversing the Roome with some labour and paines a little while, he discharged his head of its heavy burthen, and assigned the Crowne to its proper seat, and then his apparition in a moment vanished.

After whom, a Lady all in mourning attire, of sad countenance and much gravity, with a booke in her hand entred the Chamber, who walking demurely to the upper part of the Roome, put on the Crowne upon her head, and then marched some few turnes up and downe, with much sadnesse or discontented looks, then repaired where the former apparitions left the Crowne, and there also she disposed of it, instantly vanishing.

The next in order that appeared was a young Lady clothed in stately apparell, cheerfull and lively, who presently ascended to the upper part of the Chamber, and there with much cheerfulnesse put the Crowne upon her head, and afterwards for a pretty space of time, with much Majesty and state, passed up and downe the Roome, and then gently left the Crowne in the place she received it, vanishing instantly out of sight.

After which, there immediately advanced in the Room another apparition, in forme of a Hunts-man, with his Horne by his side, in rich green apparell, who without ceremony, quickly espied the Crown and put it upon his head, and then with much carelesnesse, walked many times up and downe the Chamber, but at last repaired to the same place where the rest had disposed of the Crowne, and there he quietly left it.

Which he had no sooner done and vanished out of sight, but a fierce young man active and nimble entred into the Chamber, and made greathast to the upper part of the Roome where the Crowne lay, which he, as it were, snatched up and put on his head, and then made many nimble turnings from one end of the Room to the other; but when it was expected that he should in gentle wise lay down the Crown, as al the rest had done, Behold both he and the Crowne vanished out of sight, and appeared no more, to the great wonder of the Ambassador and the English Gentleman there present: more then these ayery apparitions and the former Hexameter verse, could never be procured from the Italian Monke, onely he oft times averred afterwards in conference with the Ambassador, that he had neither in the words or apparitions expressed lesse then truth, and that time would best explaine his sense and meaning.

Many hundreds of this Kingdome I well know have heard the words many yeers since, but whether in full measure, as by me reported, I know not: But I have twenty yeers since heard the Roman Priests much speak of it, and doe believe that the fore-knowledge hereof was a strong inducement to goe on with

that activenesse in this; Kings Raigne against *Protestantisme*, as for some yeers they have done.

This very Age wherein we live, hath in part made an exact verification of the former words, but such the words are not fully explicated, I hold it fit a little to unfold them in sensible words, according to the capacity of every vulgar man, (the learned being I know all fully resolved by the meere repetition.

<i>Mars.</i>	<i>Puer.</i>	<i>Alesto.</i>	<i>Virgo.</i>	<i>Vulpes.</i>	<i>Leo.</i>	<i>Nullus.</i>
A Man.	A Child.	A Fury.	A Maid.	A Fox.	A Lyon.	None.

Here are seven Latine words, and six apparitions; each of the first six words represents the quality of a King or Queen of *England* to Raigne in order after the decease of King *Henry* the seventh: the six apparitions expresse the corporature, shape and forme of body of those six Kings and Queens.

Mars.
Henry the 8.

Whereas then the first word *Mars*, signifying a Souldier, and the first apparition represented a furious stout man, they both denote or personate the quality and condition of *Henry* the eighth, King of *England*, who was the first in order that did succeed *Henry* the seventh, and began his Raigne the 22. of *April* 1509. and was virtually in all his actions such as the word and Phantasme presents.

Puer.
Edward the 6.

The second word being *Puer*, or a Child, acquaints us with the yeers and person of *Edward* the sixth, who came young to the Crowne, and as he walked but few stations, so he raigned but few yeers, and dyed ere he attained seventeen yeers: he came to the Crowne 28. *January*, 1546. and left it *July* 6. 1553.

Alesto.
Queen Mary.

The third word being *Alesto*, and the third apparition or Phantasme, did lively present to the English, both the person and condition of *Queen Mary*, who in her person and garb represented the Spanish gravity, but in her government (being over-ruled by the Clergy) was like a Fury or Devill to the English Protestants, whom shee most cruelly and tyrannically permitted to be burned, to content an *Atheisticall Priest-hood*: shee began her Raigne 6. *July* 1553. ended 17. *November* 1559.

Virgo.
Elizabeth.

The fourth word was *Virgo*, or a Maid, whom both word and personall apparition, described so exactly, as if shee had been then living; and what is he that hath not heard of the Magnificent and glorious *Queen Elizabeth* of *England*, who most honourably Raigned a Queen and a Virgin 44. yeers, who being but a woman, acted by her selfe and brave Counsellours, Souldiers and Sea-men, such acts as doe eternally keepe her memory alive to the honour of the English Nation. Shee began 17. *November* 1559. ended 24. *March* 1603.

The fifth word was a *Fox*, and the apparition of a Huntſ-man, he was rightly ſtil'd a *Fox*, for onely he by his prudence, kept *England*, *Scotland* and *Ireland* in peace, when almoſt all *Europe* was engaged in civill war; and as he was repreſented by a Huntſ-man, its not unknowne he extreemly delighted in that ſport: other reaſons may alſo be given for the word *Vulpes*; but *De mortuis nil niſi bonum*: And here I cannot omit an ancient Propheſie of the *Scottiſh Nation*, concerning the *Marble Chaire*, which formerly belonged to that Nation, untill *Edward* the firſt, about *Anno 1273*. did bring it to *weſtminſter* out of that Kingdome.

Vulpes.
King James.

The Propheſie was thus:

*Ni fallat fatum, Scoti quocunque locatum,
Iruenient lapidem, regnare texentur ibidem.*

If Fates goe right,
Where ere this ſtone is pitcht;
The Regall race
Of Scots ſhall rule that place.

In King James this Propheſie was exactly fulfilled 330. years after the firſt publiſhing thereof. The learned *Cambden* Engliſhes the Verſes thus:

Except old ſawes be vaine,
and wits of wiſe men blind,
The Scots in place muſt raigne,
where they this ſtone ſhall find.

It is conceived the ſixth word and ſixth apparition, repreſents King *Charles*, now Raigning, who not onely at his firſt comming to the Crowne, but ever ſince by inſtigation of wicked Counſellours, hath endeavoured to rule like a *Lyon*; that is, according to his owne will and pleaſure, or ſolely by the Pre-rogative royall; him he repreſents of a *Lyon-like* condition, &c. but doth not manifeſt that he ſhall lay downe his Scepter with that honour his Anceſtors did; Nay, rather the contrary is imported, that notwithstanding his fierceneſſe, fury, and ſolicitous deſire, he ſhall faile in perſuance of his vehement expectations. Certainly, if at this preſent, we conſider the eſtate and condition of his Majeſty and his foregoing Raigne, we may juſtly feare the ſequel will be moſt miſerable; according to the tenour of this and many other Propheſies.

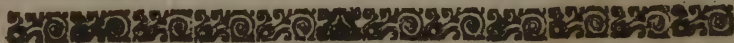
Leo.
Charles Rex.

H. 2. m.

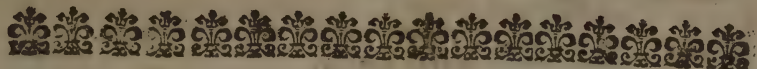
None; after King *Charles*, its presumed he intended either none of that Family should succeed, or not in that Majesty and Honour the Kings of *England* his Predecessors had formerly done; or that the rule and dominion they had for some Ages enjoyed in much state and magnificence, should now after his decease be impaired, and in effect they should be as good as no Kings: this is not altogether discrepant from a received ancient Prophecie of the Scottish Nation, yet to this day retained, which was delivered in the dayes of *James* the fourth, by a spirit; the words in short were, *Goe tell the King, after James, James, after him one, and then none*: There succeeded *James* the fifth, then *James* the sixth, now King *Charles*; after whom, God knowes who shall.

How improbable these predictions seeme to be, considering the plentiful Issue his Majesty now hath, and the many Children of the Queen of *Bohemia* I leave to be well considered; and how great and fearfull a judgement it must be, if it should so happen this Kingdome to be deprived of so many of the royal Race, &c. God Almighty put it into the heart of our Sovereigne to repent and returne to his Parliament, that thereby he may vacat the words and sense of this prophecie and some others.

The race or Issue of the most valiant men and noblest Families, like as the off-spring of plants hath their springing up, their flowering and maturity; and in the end begin to fade, and by little and little to dye utterly,
Camden, fol. 294. Brit.



An



An Irish Prophecie : or, The Baby Prophecie ;
 Found at the *Newry* in *Ireland*, much undervaluing
 his Majesty; brought into *England* by
 Deane *Jones*.



A hand stretched out *Henry the se-*
 for Gold. *venth.*

A Man-killer, persecu- *Henry the*
 tion, per Gallowes. *eight.*

An Elfe, or Child. *Edward the*
sixt.

God for Woman, Per- *Queen Mary*
 secution.

A Religion and *Queene Eli-*
 naught. *zabeth.*

Another. *King James.*

Nilil, Nothing. *King Charles.*

Lee



*Leo non Coro-
natus Talpa.*

Palsgrave.

*Pralatus av-
rens.*

A Prelate which should
arise without corruption,
and after his time much
persecution. By the two
Swords, two Bishops.

*The last end
of Papacy.*

*Finis sedis
sancti Petri.*

The end of the Seat
of holy Peter.

Then followed this in Latin.

Englisbed.

Scotia cum Scotia pugnet.

Scotland shall fight with Scotland.

*Sed hic interpellatus, tandem Leo non
coronatus dormivit, sic voluit Deus
& determinavit.*

But in this place here seems some inter-
ruption; when all comes to all, a Lyon
not crowned hath slept; God would have
it so, and hath so determined it.

*Venit ab Oriente Tyrone: & coniungit
secum Clanrickard in Hibernia &
quingque aliis bestiis magni quum vi-
rium, & facient conflagrare Dublini-
am, tunc vix Anglis.*

Tyrone comes from the East, and conser-
teth himselfe with Clanrickard, and five other
Beasts of great strength, and these will
cause Dublin to be all inflamed; then be-
ware English men.

*Extendunt caudas suas à Dublinia
ad westchestriam.*

They extend their tayles from Dublin to
westchester.

*Et primum prelium erit apud Chir-
wood Forrest, neer an headlesse
Crosse, tunc vix Anglis.*

Their first battle shall be at Sherwood
Forrest, neere an headlesse Crosse.
Then woe to the English.

*Aliud prelium erit supra Dunsmor-
Heath, Occumbet Tyrone.*

The second fight shall be on Dunsmore
Heath, there Tyrone shall dye.

Engit

[*Ergit Talpa, morietur in via.*

(9)

The Mole *flye*, and shall dye in his
journey.

• *Et semen Regis erit mendicium in
Terra aliena in eternum.*

The Off-spring of the King shall be
poore in a strange Land or Country ever
after.

At what time, or how long since this Irish Prophecie had its first originall, I could never learne; the Franciscan Fryars and Secular Priests, reposed much confidence in it, calling it the *Baby Prophecie*, because in some of their Records, they had severall little Images (representing every King and Queen) painted very lively.

I have heard from many of them, that the Author was a most holy, religious man, and had many revelations of things to come; but for the antiquity thereof, I think its of no elder time, then published first in the Raigne of King *James*, &c.

Its most certaine he was a Papist, by many passages in the whole story and Prophecy, which all along runnes in this sense, from the beginning to the ending.

The meaning of the prophecie.

HE personates by an out-stretched hand, a covetous Prince, whom we all know to be meant of *Henry* the seventh, who was the most covetous and niggardly Prince that ever reigned in *England*, who gave way to *Empson* and *Dudley*, two proling fellows, to put in execution the penall Statutes against his Subjects, to his everlasting infamy; yet when he dyed, he left these wicked fellows to just and condigne punishment, which they received; but I never read that much restitution was made.

After him, he decipheres *Henry* the eight, and calls him bloody; his imperfection cannot be excused, read of him to the life in the Preface of *Sir Walter Rawleigh*.

Edward the sixth he calls an Elfe or Dwarf, but this in regard of his yeers, otherwise, he was the most hopefull Prince this Nation ever bred: After his death, he lively sets out *Queen Mary*, whom he magnifieth for her Religion, as if shee were a God; yet he soberly pictures a paire of Gallows as well as a Church, intimating her to be as well a persecutor of religious men, as in her owne way very pious and religious. When this Prophet came to speake of *Queene Elizabeth*, he calls the Religion established by her, and professed in her time, Nought; and herein he professeth himselfe a true Romanist, as likewise when he mentions King *James*, whom he tearmes such another, viz. such a King as maintained the same doctrine which *Queen Elizabeth* did: But when this long-winded Prophet came to decipher his Majesty that now is, King *Charles*, marke how slenderly he deales with him, he writes over against his effigies or picture (*Nihil*) a man or King as much as nothing, being

C

ing hardly able to discern whether this King would support the Protestant party, or establish popery: But in conclusion, he deales plainly, and leaves the word *Nihil* for his cognizance, as if he should neither doe the one or the other: In this, this Prophet is prophetically, and we live to see his Majesty in armes supported for the most part with popish assistance, and stoutly fighting against both the English and Scottish true Protestants, to his eternall dishonour, himselfe being reputed and knowne to be ever bred up in the Protestant Religion, &c.

The Palsgrave he compares to a Mole, and stiles him a Lyon not Crowned whereby he would have us understand of some underhand dealing in that noble Family, (but this was said purposely to divide and sow seeds of division) for we all know, Moles work underground, &c. He tels also, that Family, they shall attaine some dominion, but not a Crowne.

Having now done with the Monarchieall Family of *England*, he comes to the particular state of *Ireland*, and their Church-affaires, which indeed seemes all along to have been his maine intention: In that Kingdome, saith he, shall arise a golden Prelate, or a man of a pure and incorrupt life, who partly by his owne example, and partly by authority of the Magistrate, or in a forcible and compulssory way, shall in that Kingdome establish for some time, a Religion more pure then formerly professed in that Country, he tels us, he should be without corruption (he is no Clergy man then, but an Angel.) I conceive some absolute reformation is hereby onely intended, and this but for a short time; for another sword immediatly after appeares, that is, persecution shall arise for those very points in doctrine, formerly settled by the golden Prelate: This latter persecution, I verily conjecture shall fall totally on the popish party, and Religion by them professed; and its almost evident, this last persecution by him so called, is the reducing of that Nation to Protestantisme; for not long after he foretels the downfall of popery in *Ireland*, and an utter destruction to that profession; as also, when popery goes downe in that Kingdome, the Popes dominion will be universally overthrowen in all places, so that there will be no more use of Saint *Peter*-Chaire, which then shall be quite broken to pieces; but seeing such utter ruine to fall upon the Religion the Prophet lived under, he broke off the first part of his Prophesie, and delivers some generall matter concerning the Irish invasion of *England*.

The second part of his prophesie.

His prediction or foreknowledge that *Scotland* should have civil war within its selfe, and so fight one against another, was exactly verified 1645. by *Montrose*, his engagement on behalfe of his Majesty, against the Army of the whole Nation, in a manner, at lestwise against those who defend the true Protestant Religion: But his insinuation of the secret intention of some great person, or other designe of that Nation, or else residing here, and to be discovered; whose elandestine plots have a long time been frustrated, and whom he calls a not crowned Lyon: herein I say, as yet we have had no verification, I

am confident we shall: He presently mentions *Tyrone*, his coming from the East near upon these times, viz. from *Brabant*, *Flanders*, &c. or perhaps from some parts of *Italy*, and after his arrivall in *Ireland*, he speaks of his association with *Clanrickard*, and five other principall Irish (*Ormond* is not so much as nominated) as also, of his affrighting and amazement of the City of *Dublin* or raising some unusuall commotion therein, (some say *Tyrone* and the Popish Legat are now, 1645. already arrived.) If it be so, or when *Tyrone* is come, or shall come to *Dublin*, and have an Army under his rebellious command, the Protestant English in *Dublin* are forewarned of what he intends, viz. to cut their throats, or make them all slaves and beggars: Beware English that then inhabit *Dublin*, or neere those places. But the Prophet goeth on, and will have us beleeve *Tyrone* and his confederates will raise a considerable Army, (a) against *England*, its probale tis like to be a great one, for he manifests the Irish shall want Shipping for their transportation, all at one instant; and therefore he saith, part shall land at, or neere unto *Westchester*, while others remaine neer *Dublin*. Being all landed, they march towards the heart of the Kingdome, and in *Sherwood-Forrest* in *Nottinghamshire*, they meet with some bastard-english to joyne with them; yet within the limits of the *Forrest*, neere some broken Crosse, these Irish and the hodge-podge English way; & I hope their associates, meet with opposition; he saith there will be a fight betwixt us, and cries out, *Vae Anglis*, or, Woe to the English; belike our Armies being not all met, the Inlanders impatient so ragged a Nation should enter their Countries, doe present battle to the Irish, and so receive some losse; and the Irish thereupon move towards the South-west of *England*; but saith he, the second fight shall be upon *Dunsmore-Heath*, neer the City of *Coventry*, in *Warwickshire*: I now say, Woe, and woe againe to the Irish and all their cut-throat Army, not a man escapes the sword or a halter: *Tyrone* is here said to be slaine. This second battle ended, and *Saint Patricks* Army sent to purgatory the English Parliament Army now throughly victorious; away, saith the Prophet, the (b) Mole flies, and dyes in his way homewards. This Mole intimates either *Prince Maurice* or *Rupert*, or some of that Family, what shall take part with these bloody Irish against our Parliament. Oh, all you Irish, behold your own destruction prophesied of by your own Prophet, if you ever assist his Majesty, against his true Parl. consider well what may befall you ere you set footing in *England*; and I desire those ill-affected to our Parliament, to consider the words ensuing, *Ecce Regis erit mendicium in terra aliena in aeternum*, the Off-spring of the King shall for ever after live needy and poore in a strange Countrey: If we credit this prophesie, which I think we may, then let his Majesty and those worm-eaten people that assist him, seriously consider what a heavy doom or judgement they are likely to suffer; for if it shall goe so hard with the regal Family, what shall become of them? The concordance that this prophesie hath almost with every other, makes me beleeve the man that penned it did but mince the matter, when he spoke either of the Irish or of his Majesty.

O God of *Abraham*, *Isaac* and *Jacob* divert thy heavy judgements from the English and Scottish Nations, who cordially endeavour a Reformation in Religion, and perfect establishment of the poore Subjects Liberties.

(a) This Prophesie comes neere to truth already, his Majesty having left no wayes or means untried to bring in the Irish upon us: it seems it hath become his sole endeavour any time this two years. Hitherto prevented all his Majesties designs that way; & I hope ever will.

(b) Rupert hath good wings, he witnesseth his flight at *Marston-Moor*, his flight from *Col. Mitten*, his flight from *Major G. Browne*, his flight from the honour. Sir *Tho. Fairfax*, and his flight from the valiant *Colonel Roslitter* even into *Belvoir*: hees nothing but flying and running, we need never feare that German Prince, being totally unlickt, to whomsoever shall imploy him.

An English Prophecie first discovered 1548.

From *Cæsar* did the Tell begin,
 Six hundred yeer ere *Will* did win;
 Sixty six hoyft Normans Saile,
 Six hundred more makes up the Tale:
 Remember M. D. C. L. X.
 V. and I. then neere a Rex.
 Mark the holy written Beast,
 Six hundred sixty six it heaft.
Daniels, *Iohn* and Maidens Sonne,
 Vast it was, and vast is done.
 Accurst in E. Normans Heire,
Englands Crowne shall never weare.
 The Northerne Pole, the *Adams* I,
 Albions Grusse shall smart per Dy.
 When H E M P E is growne and downe gone,
 Three Kings shall Raigne in *Albion*.
 Alien by birth, Alien by name,
 Shall bring this Isle to mickle blame.
 H. Roses, I. King, the head H. gone,
 Since O. begun.

D. for C.
 Silners.

The Silners dare, and leaze so fast,
 Naked gang, and pincht at last.
 From hill he came into a Dale,
 Little mick, and mick growne small.
 The Red-shank and the blew spun hood,
 Shall chat of much, and doe no good.
 Then choose a Pape, who best choose can
 More then a K. more then a man.
 His name shall beare the written spell,
 So holy writ the Kirk doth tell.
 North and South take East and West,
 The Alder bird dead in the Nest.
 Then speak thy mind, or hold thy chat,
 A Dagger's better then a Hat.
 Poore and bare by lyching much,

A Kings heart, a Beggars purse,
 An Eagles wing, a Lyons taile,
 Mick is day, without a vaile.
 F. E. C. I. I have said and done,
 End you must where I began.

Albions worst is well nere runne,
 The loud Pipe stopt, the Fife and Drum.
 Each man speaks, but nought is done,
Haus, Lurken, dirt, mine here,
 Spanish, English, Remish feare.

Two Lasses shall doe more
 Then all an Army whilkt before.

Couch you close, *Cover la sue, &c.*
 Wherefover thou shalt gang,
 Waile and wring thy Clommels for paine.

*These three
 verses seeme
 imperfect.*

A woman child, an Ape, a Beare,
 Hath topfie turned all the Spheare.
 Coyne and Gold thou hadst store,
 Pen thy Cowes, and tine the doore.
 Saxon, Brittish, Danish wort,
 Every Subject to mick warp.
 Knights and Knaves all in a stall,
 Arise wall Roy, revenge doth call.

Accurst of God, Kirk his sinne,
 Did first this do lefull game begin.
 Look where thou wilt far and wide,
 Fire burnes on every side.
 More I ken, but quake to tell,
 I ken too much in kenning Hell.
 From fixty till the Beast be dead,
 The Heavens warme with fiery red.

120. to A M E N ¹⁶⁶/₁₀₆ to make an end.

Six a C L O C K, and six deales past,
 Then six dayes the Sabbath last.
 If thou wilt ken what I wot,
 Hear thou maist, but read me not.
 This mick the Kirk hath got,
 To bring them to their blessed Lot.

Explanation.

From *Cæsar* did the Tell begin, &c.

In the first place he tels you, that he ascended no higher then the Conquest of *Julius Cæsar* over the Brittaines, which was *Anno mundi* 3896. and before the birth of Christ, about 56. yeers, as most Authors write.

Six hundred yeers ere *Will* did win.

After the subjection of this Isle to the Roman yoake, and before *william* Duke of *Normandy* entred *England*; there passed about one thousand and twenty yeers, so that here it seems to make up the verse, he took a lesser number for a greater; but if we will understand it thus; See you English, *Cæsar* first conquered you; then six hundred yeers before *william* came in, you were in much perplexity, by reason of the Saxons; for 466. yeers after Christ *Aurelius Ambrose* first brought Forces from *Brittaine* in *France*, with which he overcame *Vortiger*, a perjured King, &c. Remember there was then invasion.

Sixty six hoys'd Normans Saile,
Six hundred more make up the Tale.

In the yeere 1066. *william* the Bastard having no Title to *England* but a good sword, and the division of the English, came with a strong Army and conquered the whole Nation (*Kent* excepted, which yet never stopped) if we adde six hundred to 1066. it makes one thousand six hundred sixty and six, which number he saith, shall be the Tale, or full conclusion or period of the Norman dominion amongst us.

Remember M. D. C. L. X.
V. and I. then nere a Rex.

Observe, quoth he, if there be ever a King in *England*, in the year 1666. nay he positively maintaines the contrary: The Stars tell also of a great change in this Kingdome somewhat before.

Mark the holy written Beast,
Six hundred sixty six, it heast.

An allusion to the number, signifying Antichrist, and intimates no more when the wonderfulnesse of those yeers, or times about 1666. and this not im-
probably, the influence and efficacy of the third Conjunction of *Saturne* and *Jupiter*

Jupiter, in *Sagittarius* then impending, which I am assured will produce no small alteration in the Church and Common-wealth of *England*.

Daniels, John, and Maidens soon,
Vast it was, and vast is done.

The Prophecie of *Daniel*, of so great intricacy, and now so little understood; the mysterious passages in the Revelation of *John*, commented on by so many learned men, and yet but in part, or very obscurely, or to little purpose explained: Many high mysteries concerning the full and perfect understanding of the Maidens Sonne, viz. our Saviour Jesus Christ, and many places of Scripture not hitherto rightly explained, shall now, saith he, about 1666. by some new enlightened holy men, into whom God shall poure a more full and clearer understanding, be thoroughly revealed, even to the meaning of the easiest capacity; and herein I am confident this Prophet clearly speaks what shall assuredly about those times come to passe.

Accurst in E. Normans heire,
Englands Crowne shall never weare.

Here he bursts out into passion, and affirms positively the Off-spring and Family of *William* the Conquerer should be unfortunate and accursed, in that neither *Edward* the sixth, or *Queen Elizabeth* both whose names began with E. had any issue, and therefore he saith the Norman race shall in a manner be extinguished in the death of *Queen Elizabeth*, who dyed *March 1603*.

The Northerne Pole, the Adams I,
Albions gruffe shall smart per Dy.

Having delivered the fate of the Norman, and concluded that Families uttermost (as it were in the letter E. or *Elizabeth*, he intends the Scepter should be transferred to the Scottish race, whom he calls the Northerne Pole, but promisseth no great felicity thereunto; for, saith he, the *Adams I*, viz. King *James*, his first Sonne should smart; whether he intended here the noble Prince *Henry*, whom many conceived to have been poisoned, or whether he had relation to his Majesty, King *Charles* (as I conceive he had) who first Raigned after King *James*, and so may be said more truly the *Adams I*: Its I say uncertaine: However, we live to see his Majesty guided by wicked Counsell to suffer extreemly already, but what more he shall suffer, if he returne not to his Parliament, let wise men judge, my selfe feare the worst is yet to come, and that his greater smartings are behinde.

When HEMPE is growne and downe gone,
Three Kings shall raigne in *Albion*;

Alien

Alien by birth, Alien by name,
Shall bring this Ile to mickle blame.

*we see Rupert
and Maurice
descended of
that issue, cru-
ell and raging
against our Par-
liament.*

When *Henry* the eighth, *Edward* the sixth, *Mary* and *Phillip* and *Elizabeth* have reigned, then doth he say, we shall have three stranger Kings, borne out of *England*, should here governe, and be very unfortunate to the English Nation, and bring them to a great deal of woe and sorrow: King *James* and King *Charles* were both borne in *Scotland*, and so may be called Alien by birth, and also by name; each of them being of contrary name to our old English Kings: We may not justly complaine of King *James*, yet he exhausted the English Treasure, and married his daughter to the Palgrave; so that in such a respect King *James* may be first of those three Aliens; and I think theres no impartiall man will deny, but his Majesty King *Charles* is the second Alien, both by birth, name and nature; he fulfils this prophesie exactly, whiles he suffers himselfe to be over-powred by a few, and those the Kingdomes grand enemies, and declines the wholsome advice of the true English Parliament, whose endeavours onely aime at the glory of God, the benefit of the Subject, and his Majesties honour; but how far in time his Majesties wicked Counsellors may alienate the hearts of his Subjects, none but God knowes; yet if its lawfull to conjecture, I say, if in 1666. there may be here never a King, and this year is 1645. then a short space and Raigne is allotted for the three Alien Kings, and we may be sure our eyes have beheld some of them, for King *Charles* hath brought this poore Ile to mickle blame, that is, to great destruction:

*Many thinke
O. should have
beene the letter
S. and so do I.*

H. Roses, I. King, the head, H. gone,
Since O. begun:

I freely confesse I understand not the meaning of these lines, unless the letter H: signifies, that the glory of the English should be very great, during the Raigne and government of the Roses, or Off-spring of *Henry* the seventh.

And that I, or *James*, would be all Kings, then H. gone, or Prince *Henry* deceased, should succeed O. or C. one that would be the onely O. or onely King, and that is doubtelesse our King *Charles*, whose desire to rule by the prerogative onely, hath embroyled us in civill warre. *Hactenus nullus*, was once writ in the circumference of coyne.

*This is concei-
ved to belong
to the Welch.*

The Silners dare, and leaze too fast
Naked gang, and pincht at last;
From Hill he came into a Dale:
Little mick, and mick growne small.

Here he long before tels us of the times now present; for, saith he, the Silners (an errour in transcription for the word Silures) which signifieth a part of the Welch Nation; by which he acquaints us, the darings of those people, and the assistance they should give to the King, but in conclusion, they goe away

away naked and pincht, that is, they suffer extreemly in their persons and fortunes; for from his owne mountainous habitations, he came in great numbers into the more Champion Countreyes of *England*, and thereby the Parliaments Forces was made a small people, viz. was cut off, so that indeed of some thousands of those mislead people, I beleeve, very few scores returne againe; and I have heard it credibly reported, those people (who are knowne to be naturally valiant) were grossly abused by his Majesties Forces, and put upon most desperate services, even to their utter confusions, &c. and therefore its no wonder the Prophet foresaw, that by their voluntary rashnesse, they should almost dis-people their habitations: However, this prophesie assures them of no successe, and countermands their assisting his Majesty, against his Parliament.

The Red-shank and the blew spun hood.
Shall chat of much, and doe no good.

This concernes the Scottish Nation, whom he calls here by the name of Red-shank and blew spun hood, in regard the Commonalty or meaner sort, instead of hats doe weare blew bonnets: This prophet comes neere these times, for this year 1645. there hath been much grumbling and repining against their Army now in *England*, and the very words of the prophet in many mens mouths repeated in full length. As the particular failings of some of their Army have undervalued that Nations worth, and rendred them not so faire as we expected; so againe let us look back to their willing and opportune coming in to our assistance in the dead of winter, up to the chins in snow and frost, when we were most weak and extreemly disabled; let us consider, I say the dispersing *New-castle* formidable Army, their hard labour in regaining the Towne of *New-castle* (by which meanes we in *London* have now good fires, and a full trade besides) as also, the assistance of some of their valiant Regiments at *Marsom-Moore*, and regaining of *York*, and then let any indifferent man judge, whether the generall benefit, which by their meanes accrewed to the whole Kingdome, be not more to be esteemed then the particular losses of some Counties, which the Scottish Nation upon payment of their arreares will fully satisfie, and great reason they should. He or they that would divide us, is insensibly an enemy to both Kingdomes: We or they are not yet so secure as that we may stand single.

Then choose a Pape, who best choose can,
More then a K. more then a man.

The word then implies, that at that instant of time when there shall be such rumours concerning the Scottish Nation, it shall be a difficult matter to choose a Pape; herein he alludes to Episcopacy and Bishops, whom we in *England* have now for ever excluded, so that now to maintaine or choose a Bishop, he must be more then a K. or King; therefore this part of the prophesie, is verified in our time, for certainly neither in *England* or *Scotland*, will ever be any more Bishops.

D

His

His name shall beare the written spell,
So holy writ the Kirk doth tell.

He foresaw the hate, which in time people would beare to the very name
a Bishop, so that here he saith, we should equally detest the name of Bish^{op}
as much as Antichrist: I am not of that opinion he here alluded to any par-
ticular Bishop, some would perswade it might be meant of *will Laud*, whose
numerall Letters make 666. the number in Scripture designed to Anti-
christ.

North and South take East and West,
The Alder Bird dead in the Nest.

*Not yet perfor-
med but in
posse.*

Heres intimated the untimely death of some young prince, either in his in-
fancy, or before he come to beare rule; him he calls the Alder, or the Elder
Bird, who is here foretold to dye in his bed peaceably: But then observe,

Then speak thy mind, or hold thy chat,
A Dagger's better then a Hat.

The preceding words give feare of much tumbling and stirring in all parts
of this Kingdome, at, or neere the death of this young prince, and gives cause
to fear some treason immediately after, or discovers the intention of some that
would aspire or *usurpe, lay claime*, or put faire for a Scepter; and here againe in
the words, *A Dagger's better then a Hat*: He advises and directs, that a Dagger
that is, a sudden stab were fitter for that party then a Hat, that is, then any
protection which he then seeks for: Without doubt considering the great
alteration which I find to be within the compasse of 21. years, I cannot con-
ceive lesse then an horrible Massacre or butchery of some Families.

Sic Deus permittit.

Poore and bare by licing much,
A Kings heart, a Beggars purse.

This hath relation to the former pretender, whose deceit and aspiring
thoughts being fully discovered, he wanders up and down poore and in a beg-
garly condition, yet st^{ill} reserves his princely spirit in all his poverty; let all
great ones hereby learne to speake truth, and performe their promises and
Vowes to their Subjects, for you see, lying principally brings this prince or
King to this miserable condition.

An Eagles wing, a Lyons taile,
Mick is day without a vaile.
F.E. C. I. I have said and done,
End you must where I begun.

He continues his discourse of a King or prince, and tels how oft he shall wander: and how many times he shall be enforced to flee like the Eagle: the time, saith he, is now come, and the actions of this prince so apparent, so visible, they can now be veiled no longer, (*Mick is day*;) so many horrid things shall be discovered, that peoples eyes formerly veiled, will now manifestly see and beleieve. Now the Prophet tels he hath done with that King, whose story he hath deciphered, or with Monarchy, and writes F E C I in great letters: It so, we must end where he begun, then I conceive we must begin where he ended, and then the words inverted run thus; I. C. E. F. which doubtlesse shall signifie the first letter of those Kings should descend of the Northerne pole; they then stand thus,

I. C. E. F.

James. Charles.

Why not *Edward* or *Elizabetha filius*, it must not be the first letter of the title, but of the name; that it may be so, you may see how it agrees with those verses of *Ignatius* prophesie, which are

Except the same
Be cured by the Maidens name.

Albions worst is well neere run,
The loud Pipe stopt, the Fife and Drum.

He long before foreseeing the troubles should arise in this Kingdome, now begins to tell when *England*, by him called *Albion*, should expect some calmer times, viz. when the loud pipe was stopt; which some think to be intended when the Trumpet, Fife and Drum are laid aside; but if it concerns these times, as I am confident it doth; I may rather say when the parliament of *England* have *Lancashire* and *Cheshire*, where formerly the great pipe was used, and when the Scottish Nation have overcome *Montrose*, who is reported to be now made Marquess of *Fife* in *Scotland*; I am not cleerly satisfied herein.

Each man speaks, but nought is done.

Which intimates a very great confusion, and many divisions raging and reigning, much envy and private respects at that time should so hinder and divide the English Councils, that although many sit in Councell, yet little action should follow, or many opportunities lost by the neglect and careless performance of some Governours, &c.

Hance lurken, dirt, mine here,
Spanish, English, Romish feare.

By the first line he gives us courteous admonition, to beware of the Dutch Nation, whom here he calls *Hance*, &c. and especially when we are in midst of our hurly-burries; this was no ill caution, or he lesse then a prophet that wrote it; for hath not her Majesty furnished the King all along with armes, money, and plentifull ammunition from that people. In the next place, we are to beware of Spanish, English, viz. papists; and of all such as are brought

at *Rheims* in *France*; for the *Spaniard*, it hath pleased God his own country hath been so molested, he is not able to mischieve us; yet out of *Flanders* and *Brabant*, the Irish have plentifully furnished themselves with experienced Commanders, great quantity of armes, and all manner of necessaries against our parliaments Forces in *Ireland*; so that not without good cause this warning was well given, and the prediction in this point exactly in our dayes performed; or when he bids us feare the English, the words stand true; for now we see English against English, a mongrell parliament against a Legall parliament.

Two Lasses shall doe more
Then all an Army whilkt before.

Two Lasses, whom the Northerne men call women, and I two Queens, viz. the old Queen-Mother of *France*, and our present Queen now in *France* have (I speak with confidence) done us more mischiefe then ten Armies of Forrainers before these divisions: The Queen-Mother landed in *England* in October 1638. that winter was no sooner ended, but our troubles, in a manner, first began; for in *March* or *April* following his Majesty tooke his journey North-ward against the Scottish Nation. It was noted of this Queen, that into what Country she set footing, there immediately one mischiefe or another happened, viz. either warre, the plague, or horrible divisions: And for her Majesty, the unlimited power she hath over his Majesties affection, and her avernesse to the protestant faith, and countenancing Jesuiticall plots, have acted enough and too much for encrease of our woe and her owne ruine.

Couch you close, *Cover la fue*.

This concernes the two Queens, whom he advises to beware of themselves, to couch their Councils close, and, if possible, to extinguish those unnaturall broyles they shall maliciously stirre up, or rather *Cover la fue*, keep you warm by a good fire, keep your selves in your Chambers, meddle not with State-affaires.

Wheresoever thou shalt gang,
Waile and wring thy Clommels for paine.

He relates the destiny to follow one or both these Queens, and tels them, they shall goe into no Country, but they shall have cause to wring their hands for the sorrow they shall be in, and the vengeance that shall attend them, and this was true in the Queen-Mother, who being the mightiest princeesse of *Europe*, was oft tossed and tumbled out of one Kingdome into another, and all Nations weary of her presence; and in conclusion, dyed like a banished Queen, as I remember, in *Norrimberg* or *Cullen*.

For our owne Queen, if we consider her manner of living in *France*, at this present, supported onely with the French bounty, and deprived of her royall Consort, and enjoyment of her noble Children, the sad newes that may daily afflict her, we cannot pronounce her condition to be happy, but unfortunate, that

that for many yeers lived in *England* as roially and magnificently as her heart could desire, and as deerly beloved of her Subjects as shee could expect: But loe, in a moment the accursed Councils of the Jesuits prevailing with her, shee hath lost our loves and her former reputation amongst us; double she to her perpetuall griefe, but our almost inevitable ruine.

A woman child, an Ape, a Beare,
Hath topsie-turned all the Spheare.

In regard of her yeers our Queen is not old, in the managing of her Councils she hath expressed great policy, in her fury and constant pursuance of this our civill war, shee is compared here to a Beate, viz. shee continues obstinately bent in her purposes, &c. All our Common-weal this turned topsie by her meanes.

Coyne and Gold thou hadst store,
Pen thy Cowes and tine the doore.

Heres onely mention of the great plenty of mony and all earthly necessities gold could purchase to our Queen, before shee unluckily fell into these sad and turbulent actions; but in conclusion, he leaves her in an homely and meane condition, which shee solely brings her selfe into.

Saxon, Brittish, Danish worte,
Every Subject to mick warpe:
Knights and Knaves all in a stall,
Arise Wall Roy, revenge doth call.

Here he continues the generality of those calamities which should arise by the former quarrels, which, he saith, should so involve the Germanes, the English, Scottish, Welch, and Danes also, that every Nation and people of these, should have work enough; it will, saith he, engage the Gentleman, the Clowne, the Knight, and the Knave, great and small, and at length, beget such oppression, and produce such confusion, as at last, the prophet bursts out and openly calls out for some worthy prince to come and take vengeance on the many oppressors then living; and now he hath ended with that fare apt pertaining to Monarchy, and to the Comonalty, which he significantly expresseth by mixing Knights and Knaves together, and hastens to some passionate, but very true expressions against the Church-men.

Accurst of God, Kirk his sinne,
Did first this dolefull game begin.
Look where thou wilt far and wide,
Fire burnes on every side.

That the irregular aspiring Clergy have in all Ages been most pernicious
D 3 actors

Probatum.

actors in all commotions, tragedies, destructions of whole Kingdoms and Common-wealths where they have had sole dominion; if all the records of antiquity were consumed, the very times now present would make this prophesie really true; He produce no History, our owne Episcopall party and other seditious factions, together with a strong Jesuiticall faction, doe at this present speake nothing but that this prophesie is truth it selfe: Their pride, tyranny, symony, lechery, lazines, want of charity, epicurisme, non-residence, plurality of benefices, covetousnesse, contentions, new-fangled opinions, intermedling in temporall affaires, &c. hath set all the Kingdome together by the eares; City against City, Towne against Towne, man against man, prince against people, people against their King, so that the prophesie might well say, Look where thou wilt on every side (thou Church-man) and see all the Kingdome on fire by thy meanes, &c.

More I ken, but quake to tell,
I ken too much in kenning hell.

Unwilling to deliver more of the Clergy, and their innumerable misdemeanors, he concludes their doom, and saith, he could tell more of them, but is afraid to utter it; however, he mentions hell, as a just reward for such of the Clergy as are the occasioners of their Neighbours walking awry, and falling into pernicious errors, &c.

From sixty till the Beast be dead.
The Heaven's warme with fiery red.

Here doubtlesse he long before intends the confusion of Antichrist, while he saith, from the year 1660. and some years after, there shall be great and earnest disputes, generally concerning the small subversion of the Pope and Antichrist his Kingdome: About which times, all the Heavens or Kingdomes of Europe (but especially we in England) will be wholly busied in strong disputations, concerning Antichrist and his ruine; and certainly popery much about that time will be sore (if not totally) shaken by the power and strength of those godly spirits, that then shall appeare, of more acute and discerning spirits concerning the Beast, then in any ages since Christ. The Prophet now drawing near to an end, seems to intimate some certaine time, when a beginning of these changes and alteration, which he doth in an ambiguous way, yet if my Genius hit right, his meaning is as followeth.

166

120. to AMEN 106 to make an end.
Six a C L O C K, and six deale past,
Then six dayes the Sabbath last.

The numerall letter in the word AMEN, is onely M, and it imports one thousand; let us adde the numbers in the same verse together thus; 1000.

120. 166. 106. They produce, 1392.

There is in the word C L O C K, three numerall letters, viz. C. C. L. which added to the former number, 1392. 250. produce 1642. exactly.

And this was the year which gave Amen to Episcopacy in England: Now if
fix

fix be added to 1642. it maketh 1648. which yeer may and will designe some further matter concerning the Clergy and setting Religion: If six more be added to 1648. it points out 1654. that yeere also, is like to be a miraculous and heavy yeer to the Church, as well here as at Rome: After 1654. for six dayes, or for some certaine time, it seemes there will be a resting from disputes; which space of time he here calls a Sabbath, so that then no violent controversies are like to be, but mens minds and fancies, shall be at quiet, neither molesting authority, or infesting the people with novell opinions.

These last fifteen verses wholly concerne the Church, wherein he foresaw how much trouble they would pluck downe upon this Kingdome, and how heavy a judgement upon themselves, which in fine, I feare will deprive them of all temporall jurisdiction (and that deservedly) for they, by their so oft frequent failings and miscarriages, have made themselves contemptible.

This mick the Kirk hath got,
To bring them to their blessed Lot.

THE WHITE KINGS PROPHECIE,

Recorded in many ancient Libraries, and amongst
the rest in Sir Robert Cottons in Westminster.

Pars prophetia aquile septentrionalis ante Cadwalladrum, qui floruit circa Anno Christi 677.

Some part of a prophesie of the Northerne Eagle, wrote before Cadwallader, who reigned about the yeer 677. after Christ.

Mortuo Leone iusticia, surget albus & nobilis Rex in Britannia, primum volans, postea equitans & postea descendens, & in ipso descensu inviscabitur.

The Lyon of righteousnesse being dead, there shall arise a white and noble King in Brittain: first of all, flying, after that riding on horse-backe; some time after that departing or descending, and in that his discesse or departure, he shall be lymed or ensnared.

Deinde dicitur & digito demonstrabitur, ibi est albus Rex & nobilis.

Moreover it shall be reported, and pointed, as it were, with the finger, Yonder is the White and Noble King.

Tunc congregabitur illius examen & navium eius & pro eo capietur; & tunc fit versificatio quasi de equo & bove.

Then shall a great multitude of his people, and of his ships, be assembled together, and this company shall be taken for him; and then there will be chopping and changing, as if men were dealing for Horse and Oxe.

Equaretur emendatio, sed nulla surget, nisi caput pro capite, & tunc vadet alius ubi soletur & alius ubi sol occidit.

Men shall labour for emendation of the times; but none will be; unless one head for another; some shall then goe towards the Sun rising, and others towards the Sun setting.

Post hec dicitur, per Britanniam Rex est, Rex non est.

After these things, it will be noysed all over Brittain, there a King; nay, there is no King.

Post

Post hæc eriget caput suum, & Regem se esse significabit multis Bructuræ, sed nulla reparatione.

After these things, he shall lift up his head, and shall signifie that he is a King by his many Commissions or action, &c. but yet no reparation made.

Post hæc erit tempus milvorum, & quod quisque rapuerit pro suo habebit.

After these actions done, it shall be a time of Glead or Kites, and whatsoever any man inatches away, he will keep it for his owne.

Eccerapacitas & sanguinis effusio? & furni multis comparabuntur Ecclesiis.

See what pilling and polling, what thedding of blood here is? Ovens are held in as much esteem as many Churches.

Et quod alius feret alius metet, & mors misera vite prevalebit, & paucorum hominum integra charitas manebit.

What one man sowes another reaps, the prolonging of a miserable life prevailles, a few men are left in whom any sound charity abides.

Et quod quisque proficit vesperi, mane violabitur.

What any man is Master of over night, shall be taken away in the morning.

Deinde ab Austro veniet cum sole super ligneos equos, & super spumantem inundationem maris, pullus Aquila navigans in Britanniam.

Afterward the Chicken of the Eagle will come with the Sun upon wooden horses from the South, sayling into Brittain upon a rouzing high spring tide.

Et applicans statim tunc altam domum Aquila sitiens, & citò aliam sitiet.

And then making hast to the high house of the Eagle, thirsting, he presently thirsts after another.

Tunc nihil valebit Mercurius: sed quisque curabit quomodo sua custodiat, & aliena requirat.

Mercury shall then be in no esteeme, but every man takes care how to preserve his owne, and get away goods from others.

Deinde ibit albus Rex & (c) Nobilis versus occidentem suo circumdatus examine, ad antiquum locum iuxta currentem aquam.

Afterwards the White and Noble King shall go towards the West, invironed or guarded with a great company, to an ancient seat neer a running River.

Tunc occurrent ei inimici sui uadeque & signa ordinabuntur contra ipsum:

His enemies shall then meet him from all parts, and shall order the battell against him.

Et exercitus inimicorum eius, ad modum clipei formabuntur.

The Armies of his enemies shall present their battle in forme of a buckler.

Tum à fronte & lateribus oppugnabitur, & tunc albus Rex nobilis labetur in auram.

At that time he shall be assaulted before and behind, or on all sides, and then the White and Noble King shall dye.

Deinde pullus Aquila nidificabit in summo rupe totius Britannie, nec iuvenis occidet, nec ad senem vivet.

Afterwards the Chicken of the Eagle shall build his nest in the highest rock of all Brittain, but shall neither live till he is old, nor dye young.

Tunc probitas generosa patietur nulli irrogari iniuriam, qui pacificato regno occidet.

When this Chicken of the Eagle, having pacified this Kingdome, is dead, the Nobility and Gentry will suffer no injury to be doneto any man.

The

(c) In some
copies its
debilis.

Another Copy of the WHITE KINGS PROPHESE.

Englisbed long since, as by the stile appeares.

WHen the Lyon of rightfulnessse is dead, there shall rise a White King in Brit-
taine, first flying, and after riding, after liggging downe; and in this ligge
downe he shall be lymed, after that, he shall be led. And there shall be shew-
ed whether there be another King: Then shall he gadred togider much folk, and he
shall take help for him; And then there shall be merchandize of men (as of an Horse,
or an Oxe:) And there shalbe sought help, and there shall none arise, but bed for head:
And then shall one gone, there the Sunne ariseth, another there the Sun gone downe:
After this, it shall be said by Brittain (King is King) King is no King: After this, he
shall raise up his head (and he shall be taken him to be a King, be many things to done,
But wise men reading, and then shall a range of Gleeds, and that ever each hath
beraveing) he shall have it for his owne, And this shall last seven yeers, Loc rave-
ning and shedding of blood: And Ovens shall be made like Kirkes, And that as one
sowes another shall reap, and death shall be better then wretched life, and charity shall
be of few men; after then shall come through the South with the Sun, on horse of tree,
and upon all waves of the sea, the Chicken of the Eagle sailing into Brittain, and arri-
ving anon to the house of the Eagle, he shall shew fellowship to them beasts. After a
yeere and a halfe shall be warre in Brittain, then shall a sooth be nought worth, and
every man shall keep his thing, and gotten other mens goods; after the white King,
feeble shall goe towards the West, betlipped about with his folk, to the old place been
running water, then his enemies shall meet him, and march in her place shall be or-
dained about him in Hoast, on the manner of a shield shall be formed, then shall they
fighten on Oven front, After the white King shall fall into a Kirk-yard over a Hall.
After the Chicked of the Eagle shall nestle in the highest Rooch of all Brittain, nay,
he shall naught be slain young; nay he nought come old, for then the gentle worthinesse
shall naught suffer wrong be done to him, but when the Reame is in peace then shall he
dye, and two yeers after shall come a new rule from Heaven, and settle holy Kirk as h't
shall evermore stand, and bring three Countries into one, *Ergland, Scotland and Wales,*
unto the day of doome, and the holy Crosse be brought into Christian mens hands, and
there shall be made a Temple that never was made, such none.

*The Originall hereof was found by the Lady POSTON of the County of Nor-
folk, amongst the evidences of EDW. the fourth his time.*

This was called Aquila, or, the Eagle.

Mortuo leone iusticia surget Rex albus in Britannia, primo volans, postea equitans, de-
inde descendens, & in discessu inviscabitur: Tunc digito monstrabitur, & dicetur, ubi
est Rex albus & nobilis; Tunc erit mercatio hominum, velut de ovis & bovis, & dicetur
Rex est, Rex non est; Post hæc eriget se in Regem, & erit tempus Militorum, & septennio du-
rabit guerra intra; Deinde pullus Aquila veniet super ligneos equos anno & senio, & erit
guerra in Britannia, atque paucorum hominum integra manebit charitas: Quod enim quis
cepigit vespere, mane violabitur: Deinde Rex albus ibit versus occidentem ad locum anti-
quum iuxta currentem aquam: & tunc occurrunt sibi inimici sui, & ad modum clipei formabi-

et exercitus eorum, a frontibus & lateribus impugnabitur Rex; & tunc Rex albus & nobilis labetur in agram: Deinde pullus Aquilæ nidificabit in summo rupium; nec in vitiis occidetur, nec ad senium perveniet: Tunc probitas gloriosa non patietur sibi iniuriam irrogari qui pacificato regno omnes occidet, & tunc erit dies iudicii: Explicit.

Textus rubricatus & non glosa:

The latter part of this Copy seems vitiated, whoever reads the prophesie, let him warily understand the word *sibi* and *omnes*: for therein is the most material thing intended.

William Lilly his Paraphrase upon the precedent Prophecie.

The paraphrase was by me put forth 1644. I have now onely added these marginal notes for a more perfect manifestation of so much of the prophecie as most men conceive fulfilled; if his Majesty be not really the White King, sure he is very like him, and he hath already acted such things as the White King must: read and judge.

BEcause I will avoid all mis-construction that my intention might poyn out any particular man living (as some may knavishly surmize) I will keepe close to the letter of the words, and yet hope, I shall give much light to the people God hath appointed to live and be partakers of the times and infelicities thereof, predicted at least nine hundred yeer since; which times are generally supposed not yet compleated. Who this Prophet was (for so we must call him) I cannot learne, the Originall was in Welch, and therefore he was certainly of that people, being wrote so many hundred yeeres since, should it now appear in its owne words, few if any at all, could give the words in their genuine and native sense; for prevention whereof, it seemes some hundreds of yeeres since, either Godfrey of Monmouth, or some other weil meaning man, hath put it into Latin, in which language it hath since continued; and yet in the oft-transcriptions of the Latin copies, there hath crept in some multiplication of words, but not so as to destroy the sense in the least measure: It was also translated into English in King Edward the fourth his dayes, according to the rudenesse of the language of those times: both the Latine copies and the English in effect tels us one and the same thing, viz.

That the Lyon of justice or righteousness, represents a (a) King, which after the delivery of the prophecie, was to raigne in Brittain, and in his government, was just, mercifull and righteous to his people, or so accounted amongst men, under whose protection the Brittaines should live comfortably. This pious King being dead, the Prophet tels, he should either leave a successor, or a King should arise after his dayes obtaining the Crown; whether he should immediatly succeed, it appears not, or some yeeres after, but he should once raigne, who either by his oft and frequent wearing of white apparell, or extreemly delighting in that colour, or by giving some cognizance or armes in a white field, or by some action or actions of his, should give his Subjects occasion to repute him the (b) white King. Its intimated in direct words, that this white King should upon some (c) unexpected occasion, or in some fear of danger, and in some haste,

(a) King James is conceived to be hereby understood, who was generally called the Peacemaker of Europe, and was the first that ever wrote King of Brittain, therefore it could not be fulfilled before his time. (b) Contrary to the custome of all the Kings and Queens of England, King Charles was crowned in white satin, all his clothes that day being white, his Ancestors ever wearing purple, this he did by perswasion of William Laud. (c) 1642. in Jan. King Charles went from white-hall, the ill-affected say, it was for feare of tumults; an arrant lye.

Aye

flye or leave his royall seat or habitation, which is called flying: and this should be his first act in this prophesie mentioned: After this his flight, the word (d) *Equitans* imports his raising of many Horsemen, or an Army of Horsemen, (e) wandring and riding up and down with them, and some space of time maintaining or keeping them together; but afterwards he shall seeme to be brought low and poore, and shall lose many of them, and with the remainder endeavour to avoid his adversaries or pursuers; in this his flight shall be in danger of being seized on, or his person taken: the word (*invenietur*) hath relation to be enlured or caught by craft, as Birds with birdlime, viz. partly by treachery & partly by force: men use birdlime cunningly to captivate the silly birds, and yet sometimes the harmlesse Birds escape the Fowler, though they loose many feathers and leave some behind them, the better to escape the rod: (f) At the first time of this his besetting, it appears not to me that this *White King* shall be taken, or his body laid hold on, for the sense of the subsequent words deny it; (g) I rather conceive he shall obscure himselfe for a certain time, or some dayes or weeks, after this his escape, for it shall be as if were pointed with the finger, or men shall commonly say, there the *White King* is, in such a place; here, there, no where, or yonder he is; so uncertain shall the place of his residence be: now we use to point with our finger at objects far distant, and therefore in my judgement, though many cunning traps may be laid to obtain his body, yet whensoever the *White King* doth appear, is more then probable to me he evades the captivity of his person untill a little or immediately before his death.

(h) At that time when very few men shall certainly know where the *White King* is, and he in this danger, many of his friends for his use shall gather and be gathering together a great Army of men, and a number of people, and many Ships; the *White King* is not recorded to be amongst them in person either at mustering his Army or numbring his Ships, the words (*pro eo capietur*) argue the contrary, viz. that others are Agents for him and doe his businesse, and inroll men for him. (i) Neer upon these times, there seems to be insinuated a fight or battell either proceeding or not long after subsequent, wherein many prisoners are like to be taken on both sides, & they again as frequently exchanged, viz. man for man; as formerly men chaffered for Horse and Oxe; Lightly in exchange of cattell men have some ware, and some money. (k) When such a generall exchange of prisoners is, the people will be in hopes of better times, and earnestly de-

(d) In July and August he raised Horsemen in Yorkshire, pretending of a guard for his person; yet was he then most secure, in a Country which then loved him; was it not fit our Parliament should then look about them. (e) In August 1642. he set up his Standard at Nottingham, the 13th day in with Scorpius, an unlucky Omen, and with his Horsemen wandered up and downe the Northerne and Inland Countries. (f) About July 1644. his Excellency and Sir William Waller were very nere inclosing him at Oxford, but he evacuated at that time. (g) After which time for some weeks, we had no certaine newes or intelligence where or in what Country his Majesty was, and so his certaine abode this yeere 1645. for some weeks was not knowne. (h) Prince Rupert and others raised what Forces they could in May and June 1644. in the North-west of England, with which Army he relieved York. (i) A battle was fought July 2. 1644. by Rupert, who vaingloriously would needs beat our three Generals out of the field, as himselfe said; but at Marston-Moore, himselfe, Newcastle and King, were so beaten and routed, they never did a farthing worth of service since, onely Prince Rupert surrendered Bristol, 1645. which was well done. (k) After this battle, people were in hopes the King could never have raised another Army, and then Peace must have ensued.

fire peace, or an emendation of the times; but no such matter; still one head for another, or one prisoner released in room of another. (1) At which, many are so terrified they leave their native seats, and fly for safety into severall Countries, as into *Holland, France, &c.* and those Countries that lye Eastward from *Brittaine*; some are said to goe Westward, perhaps towards *Ireland* or *Spain*.

About the time of mens dispersing themselves and Families into severall Countries, there seems to be some fight wherein the white Kings friends are totally routed and discomfited, whereupon himselfe shall not dare to appeare openly: or else he shall willingly for some pretty time absent his person from his peoples knowledge, so as men shall make question all over the Kingdom, or in most places thereof, whether the *white* * King be living or not? or whats become of him? or theres no King; (m) and this intimates a kind of *interregnum*, or as if his Regall power should be executed by others for some yeers in his so long absence: but time will manifest he was not dead by the actions which he is said to performe afterwards, for then he is said to lift up his head; men doe usually after some deep muse or long study upon the sudden, expresse such a posture as lifting up their head; (n) I conceive the words do properly signifie some appearance of precedent hardship, misery and want, and now again a recovery of some friends, and some fresh assistance, whereupon he againe publickly shewes his person to his people and friends, doing many active things, as granting Commissions, letting many things in order in his owne Army and affaires, sending many Agents abroad into forraigne parts; and himselfe occasionally performing many actions, and bestirring himselfe carefully, so that one may mistrust some inclination or willingness in the white King, to make many (o) overtures and proffers to his people for a settled peace; but the words (*nulla reparatione*) are like *Coloquintida* in pottage, for they bring to nothing all the *white Kings* affaires; and manifestly shew he gets nothing by all his infinite labours; for he shall find few men contented to sit down with those unreasonable losses they shall receive in those calamitous times, and to have no recompence for themselves (p) or punishment inflicted on Malefactors, who were the first disturbers of the publike peace, and the destructive Incendiaries of the *Brittish* Common-wealth: For these considerations, I find not any peace shall be concluded, though the words (*multis structuris*) and some other private conjectures (q) may sufficiently import many words to that purpose, ploddings, plots, curious devices, fained policies and letters, messages and mes-

(1) Newcastle (who formerly lived like a Prince, and was the most compleat Gentleman of our Nation) & Kingdome, Withrington, and many besides, ran away into foraigne parts, many Families also, went then about those times into France, Holland, Flanders. * Again, after the fight at Knaisby, how many severall reports were there, some that he was wounded, others that he was slain. (m) This hath relation to that power the Parliament at this time have, entrusted therewith by the whole Kingdome, and to the great Seale, and execution of what belongs unto it, and which was formerly never done but by the Kings of England's consent, but now its better used by our Commissioners then that at Oxford. (n) His Majesties not daring to encounter the noble Essex, 1644: in June, July and August, makes this good; for then he was not of sufficient force, but in September the hand of God miraculously gave him many Armes and Ammunition in Cornwall, by which he againe recovered life and motion. (o) After our great losse in Cornwall, his Majesty sent to the Parliament, and it was conceived for Peace. (p) That Delinquents and incendiaries should have legall tryall, its the maine thing insisted on by our Parliament, but will not be assented unto by the regall party. (q) A Treaty was held at Uxbridge about January 1644. but it came to nothing.

sengers,

sengers shall oft passe and repasse in these Brittish unquiet seasons; for immediately (v) the (*tempus Milvorum*) approacheth, as if no Treaty would hold, and as if for a certaine space of time, men upon horses like Kites with wings every where, and in all places should ravenously hunt after mens substance, with as much eagerneesse as Glead's after their prey; we know the Kite asks no leave but takes all forcibly; so when ever this prophecie comes to fulfilling, the Horsmen compared to a ravenous creature, will steal and take any thing they can finger without leave or the good will of the poore oppressed Brittain: And although he doth not positively acquaint you when these predictions shall come to passe, or when the souldier so irregularly and uncontroled shall plunder; yet if by the thread one may recover the needle; then you must observe when and at what time (s) Churches and Chappels consecrated to God for his worship, are of no more estimation then the black baking Ovens; or at what time men as usually performe works of drougery in Churches, as commonly the people in Ovens, or when prophanation is made of Churches, and holy places, men respecting a Church no more then a stable or barne: Then you may know (saith the Welch Prophet) that the dayes moneths and yeers of the Brittish Common-wealth her oppressions and sorrowes are neere at hand, and the *white King* upon the face of the earth: And he addeth another rule whereby you might have two strings to the bow, *viz.* he saith there will be much plundering in those dayes, I think the word (*rapacitas*) may well expresse that sense, there will be also much spilling of blood, *viz.* much warre every where, he beginneth that verse with *Ecce*, or behold, was ever such doings in Brittain before, such wicked actions countenanced; such plentiful liberty frequently given to plunder the native of his estate; to destroy him if he refuse, to kill him at pleasure without any cause given; to steale from every man, and repute it well gotten goods; he assures safety to no man, may he foretels much poverty to the painfull Plough-man, and hard-labouring Farmer, for let him sow much during these times, he shall be sure to reap but little; nay, so furious, so violent and sudden this storme will be, he that was competently rich over night, may have all taken away before morning; notwithstanding all this, each man endeavours to prolong his life, though in much penury and want; the times will be so extreame, men will belceve no man; nor will there be any neighbourhood or charity amongst men.

Heres ever and anon the words *Deinde* or *Post haec*; as if the times would not only be plentiful of action, but of some yeers continuance (in one prophesie it speaks of seven) when these times doe really come upon the Brittish people.

He goeth on, and long before hand tels the Brittish, (t) that the *white King* notwithstanding all his horses, men, ships, and all other various devices he shall be enforced

(r) After the Treaty, each party to arms, and how miserably his Maiesties party have plundered in Sommersetshire, and part of Wales, and many Inland Counties, Leicestershire knowes well, where in some Townes, they stole but all the serviceable horses in a Towne, abusing their deare friends most of a'l, whereby it came to passe, that very many formerly Malignants, were afterwards baptized into the name of Round-heads. (s) Churches were never in so little esteem, or more unhallowed, being sometimes Prisons, stables, forts, at other times embrewed with Christian blood; besides this, the small account some sects make of Churches: (t) What Prince of Europe hath his Maiesty left unsolicited, witnesse the Packet of Letters taken at Knaisby, most of them his Maiesties owne hand writing. Thus far is true: God put it into the heart of his Maiesty to prevent the rest of this Prophecie, nor yet fulfilled, if it be intended against him.

so seek ayde in forraigne parts, whereby its evidently apparent, that he either voluntarily in his discretion, leaves the Kingdome, or out of feare and mistrust of his person, or is in more plaine termes beaten out by the Nation, the more probable truth: He steers his flight or journey towards those Countries that lye South from Brittain, to procure some ayde or assistance there, for re-estating himselfe and family: He is said to procure Forces, and with these outlandish souldiers, or a rabble of many Nations, or a hodge-podge, or omnigatherum of severall rude people, the *white King* in person comes in borrowed ships, or wooden Horses, and lands his men upon an extreame high water, or spring-tide in *Kent* or *Sussex*, perhaps at *Dover*.

There comes along upon the prancing wooden Horses with the *white King*, some young Prince, or principall Commander, who is said to be the Chicken of the Eagle, or of an Eagle. But because I would have none understand me in properly, I tell them before hand, the Eagle doth not alwayes signifie the Austrian Family, or house of the Emperour or Spaniard, &c. this Eagle *Merlin* thinks must come more Northward, viz. he must be borne more North then *Spaine*, or many Cities in *Germany*, &c. The *white King* and the Chicken of the Eagle, they and their armed troops presently after landing, will make all possible speed, either to seize on the City of *London* by a furious assault, or else to give some valiant onser on the Castle of *Dover*; thinking to find the one easie to be taken, and the other to be quietly surrendered; and the Brittaines secure, mistrusting nothing. They both will thirst after *London* as the chiefe house the *white King* ever had; and after *Kent*, and therein *Dover* as the most convenient place for landing supplies. Its probable, they shall leave the one untaken, and the other unmeddled with, for the words (*stiens & stiet*) import the great willingness both King and Chicken have to be possitied of either of those places, either the high house or the other; But as men naturally thirst for what they presently have not, but have great desire thereunto; and as men sometimes thirst for wine, and are glad of faire water, and yet many times goe without that: such fortune is also allotted to other men, to covet much and enjoy little, of this fate the *white King* partakes, &c. I heare not all this while a Kingdome regained or reconquered, onely some house, seat, or footing, or some petty Village or Market Towne, perhaps onely a landing place is obtained. At what time the *white King* shall issue out many sugred Proclamations, and send plenty of cunning and subtrill Messengers round about the Countries to publish the occasion of his coming, promising a generall pardon for all offences past. But my Author saith (*Time nihil valebit Mercurius*;) all the *White Kings* faire words, his Embadours, his motion for Treaties, his well penned Letters and Messages, his many verball professions and deep expressions, will then, I say, work nothing in the hearts of the stubborn and wily Brittaines, onely instead of returning answer, they first by flying with such goods as they can, into places of safety, secure those, and their Wives, and Children. Perhaps it may be then, that a bush in *Essex* will be worth a farme in *Kent*, as some wise men have formerly said. But the men of every Country generally enraged at this Forraigne Armies landing, doe entirely unite their Forces, (no tricks to make them at discord availing;) The *White King* having done much mischief in the South, and perceiving a storme is coming, that is, how all his people (*undequie*) assemble against him, moveth towards the West, but not far into the West, and makes some stop at or neere, or in some ancient City, Towne or Castle, by which some faire running Streame or River passeth: It seems he marcheth in a good posture, and with a full Army, as the words (*suo circumdatus examine*;) doe import. Neither the
City

City of London, or Kent it selfe, if he land there, doe I beleevē either by his Army or Forces shall be subjected: *Tunc* (saith the Prophet) when the Brittaines see the *White King* entering farther into their Country, and hearing of the inhumanities of the barbarous Souldiers upon the people in Kent, Surrey and Sussex, then saith he, they come from all places and parts of the Kingdome, and gather themselves into severall bodies to stop his further progresse. The Northerne and East-Country Armies being now at the time of the *White Kings* going Westward assembled into one body, they move Westward; and the Westerne Army (for they also very freely muster up their men, and are ready to meet at a place appointed) they move South-east, and so by degrees they all so unanimously joine together, that at last they doe inviron and catch, as in a trap, the *White King* and his whole Army, neere, or in some ancient Towne, perhaps *Wallingford*, *Kingston* or *Reading*, or if he goe farther, it may be *Oxford*, *Bristol*, *Bath* or *Salisbury*, or some more remote Towne Westward, But I conceive the *White King* shall hardly make so long a progresse without first being surrounded.

It seems battell is presented by the Brittainish severall times unto the *white King*, and all wayes and passages blockt up, that now the word (*inviscabitur*) will take place: for from this populous Army he cannot evade, nor yeeld he will; but what followes, (*Tunc à fronte*) when by no way or means the *white King* will be brought out of his place of safety (*Oppugnabitur*) they batter downe the workes or walls off the Towne on every side, and furiously enter the breaches, destroying and killing without any mercy those unmercifull and plundering forrainers that had so wretchedly abused the poore Countries all along their March; during the time of the Souldiers rage, and while they in their heat pursue from house to house the flying enemy, the unfortunate *white King*, thinking to creepe through one house into another, being at last straightly pursued, and making too much haste, he casually comes to untimely end by violence of a fall, or some other meanes; which is significantly expressed by (*labetur in auram*;) This is the manner of the untimely end of him that shall be called the *white and Noble King*: he seemes to be stiled Noble for his birth, and perhaps for many other heroicall dispositions in him: however, he appears to be extreemly out of the affections of his people. But to proceed:

Now begins a Comedy, the *white King* once departed this life, the fury of the Nation being prettily satisfied; yet not presently; for the word *Deinde*, doth expresse that after some exence or expiration of time, (some Copies expresse a yeere and a halfe) and a serious consultation or debate of the States of the Kingdome, whether they shall again admit of Monarchy, by reason of the generall hatred the people had to the *white King*, and his actions (so that here appears an extreame unwillingnesse to accept of any King) the unnaturall deportment of the *white King* having so much enraged the Brittainish spirits: But yet, if the words of our Prophet prove real, The (*Pullus Aquile*) or Chicken of the Eagle that came in company of the *white King*, and by a divine hand was preserved in the others failing; he, I say, shall obtaine the Kingdome of Brittain, but not with the sword, but by mediation, treaties, love of the Brittainish: Let it suffice he shall obtaine the Diadem, but as Birds

that build on high on rocks, or on the tops of tall trees (for so the words import) do usually rebuild each yeere, and are casually in their so high erections, subject to the fury of stormes, boysterous winde, and sudden tempests, having thereby no long or certaine assurance or possession of their habitations ; no more shall this Chicken of this Eagle have in himselfe or new acquisition of a Realme, any stable hopes of the long enjoying thereof, or leaving a numerous or happy off-spring ; for of his issue the Prophet maketh no mention at all ; a signe he shall either leave none, or that he shall be the onely man of his race allotted to sway the Brittain Scepter. But to their perpetuall sorrow, he raignes but a few yeeres ; for our wise man tels, he shall not live till he is old : let *Merline* make a probable conjecture of his age at the time of his first access to the thron, and he will make you beleeve this pretty Chicken will prove a good Cockrill about the 29. or 30. of his age, and for six yeeres and one halfe, very hardly nine, he may live happily, and sway the Brittain Scepter. But having settled the Church and Common-wealth of the Brittaines in unity, both at the time of his access in Division ; and having brought the oppressed people to a reasonable flourishing condition, inabled the Merchant to traffique securely to all Ports, countenanced the laborious Trades-man in the way of his vocation, exactly performed what a gracious Prince ought to performe for his Subjects good ; he then must prepare for another world, the worke being ended for which he was solely created. In his best of yeeres he unwillingly leaves the world, Nation and Crowne, to the extreame sorrow of the people : After whose death, its thought, and not improbably, a new Government succeeds, but whether Democraticall, viz. Popular or Aristocraticall, viz. *Optimum principatus*, or the Common-wealth governed by a few of the Nobility or Gentry, my Author in distinct language doth not deliver, onely he saith (*Probitas generosa*) will permit no wrong to be done to any man, after the death of this Chicken of the Eagle ; now if the Nobility or Gentry permit no wrong to be done to any, then it seemes they rule, and that is in the nature of Aristocracy ; but my Author is silent, and so am I, Who this *White King* is, or really in time to come shall be, &c. or whether he is in the number of the deceased, or living Kings, I finde not ; I am of opinion his Tragedy (if any such shall ever be) is not yet acted ; I dare not affirme it is acting :) its more apparent to my understanding that the times are not yet expired then elapsed ; I finde nothing historically sounding to maintaine the sense of those will have this Cometragedy acted : My selfe am confident, that an high, a mighty, and a supreme piece of worke is already upon the stage of Europe, answering to the greatest of preceding ages, and verily this so great a mutation, or transmigration of Kings, Kingdoms, Monarchies and Common-wealths shall absolutely be apparant, if not in some measure compleated before or neere 1666. The formidable Eclipse in 1654. threatens a beginning to purpose, &c. All this I probably conjecture by the *Clavis* of the more secret Astrology : but in what nature this grand accident shall come to passe, or by whose meares at first it will be undertaken, agitated, and actively concluded, or what Kingdome in particular shall hereafter produce, or hath already produced this second *Caesar*, the palpable forerunner of these expectant mutations, let man pardon me, that taske must be prosecuted by a more able hand, or untill I see this Paraphrase either accepted or slighted, &c.

The End of the Paraphrase.

The

The dreadful Dead-man :

Printed 1588, in Harvey's Problematical
DISCOURSE.

υθεν θ. ε. μ. π. ανδ ε. ισ κομ ανδ γονε, τθεν take heed το ιουρ σλυνε ; ηος τθρεε ιεαρε
ιουαρ σβαλλ νεμπε σεαρε, τθαιτ ιου συλλυισθ ιουρ σλυνε υνδερ τθε εαρτθ. Μαρκ υνελλ
τθαιτ αντερ ε ισ κομπε ανδ γονε, τθεν κομπεθ Ινγλανδ το δεστρεκτιον ει στυεν κινγρε,
αι τθε εμππερ, τθε ηρενθ κινγ, τθε σκατς κινγ, τθε δανε κινγ, τθε σπανισθ κινγ,
τθε ρωμανε, τθε κινγ αν συαλανδ : γαδ σεαρε ιτατ θις υιλλ. Ανδ αντερ τθαιτ σβαλλ
κομπε α δρεαδνυλλ δεαδ μαν, ανδ υιιτθ θιμ α ροιανλ γ. αν τθε ειστ ελυνδ ιν τθε
υνωρλδ, ανδ θε σβαλλ θανε τθε κρεκνε, ανδ σβαλλ σιτ Ινγλανδ ιν τθε ριγθτ υυαι, ανδ
πυτ αυτ αλλ θερεσιε.

WHen HEMP and E is come and gone, then take heed to your
selves : For Three yeers War shall never cease ; that you will
wish your selves under the earth. Mark Well, that, after E is come and
gone, then cometh England to destruction by Seven Kings ; as the Empe-
rour, the French King, the Scots King, the Danes King, the Spanish
King, the Roman, the King of Swedland : God cease it at his Will.
And after that, shall come a dreadful Dead-man, and with him a Royal
G on the best Blood in the World, and he shall have the Crown, and shall
see England on the right Way, and put out all Heresies.

The Explanation,

THis Prediction or Prophecie, call it what you will, by the character, words
and sense, seemeth more ancient then of yesterdays minting ; wrote long
before the Reign of Henry the eighth. Printed it was by Harvey, in 1588, while
the vertuous Elizabeth lived and governed. No exception was taken either to it
or the Author, nor many more which he published ; so free were those times of
malice, and so judicious were the then-Grandees of State : I hope I shall finde
them so now. Whoever he was that penned it, doth not appear by any Pen, or
any Reading. The Prophecie carrieth a great affection to the English Nation,
whom in effect it onely concerns : and he had a great desire, in a mystical literal
way, to premonish them of many dangers were like to befall them. But because he
knew that if he should in particular expresse the thing he intended, he should have
ill requitall, he therefore by Five Letters very significantly acquainted our Nation
what in time to come they should expect, and from what people their miseries
should

should proceed and be derived ; and thus in effect he would have said :

England, I tell thee, When *Henry* the eighth, whom I represent by *H* the first letter of *H E M P E*, is dead and buried ; and when *Edward* the sixth, *Queen Mary*, King *Philip*, and last of all *Queen Elizabeth*, intended by me in the four last letters of *H E M P E*, are all departed this life ; after their deaths, I say, thou *England* shalt come to infinite misery, sorrow and affliction, almost to destruction, but not totally. Thy enemies would have it so, and in the judgement of all thy neighbour-Nations it will be so conceived : It will be a fair Chastisement, but not thy final ruine, &c.

For some yeers after *Queen Elizabeths* death, a most violent and troublefom War shall afflict thee, and it shall continue with much fiercenesse three whole yeeres ; nay, it shall be prosecuted with that violence, thy Inhabitants in many Counties considering their extreme hard condition, shall wish themselves under ground, on purpose to avoid the pitifull objects which whilst they are alive they cannot shun. But *England*, saith he, mistake me not, These thy sad times cannot or shall not come upon thee until *Queen Elizabeth* is dead ; whereby thou hast a sufficient time to make thy peace with God, for prevention of these Mischiefs, or else hast opportunity of transplanting many of thy faithful Families Thy native *English* shall be Three yeers in continual War, Bloodshed, and A^ction ; and thereby so weaken themselves with their Intestine Divisions, as then, and not till Three yeers be ended, thou dost hazard thy Liberty, Weal-publike, and all the Store thou hast, by giving occasion to the Emperour, the King of *Spain*, the Pope, the French King, the King of *Denmark*, King of *Scotland*, King of *Swedenland*, to joyn their united Forces or Counsels against thee ; all these Nations shall then take their severall opportunities of doing thee mischief, by sending Men, Money, Politick devices, Ships, or the like, in an hostile way, for thy destruction.

Tant enè animis cœlestibus ira :

And I tell thee, With these Ships, and these men, these Moneys, shall also come a *Dreadful Dead-man* ; or some dejected fugitive Prince, or one lost in the eye of the world, and in the love and affection of his people, or one that had reigned formerly in *England*, and then was deprived of Government ; or one that will lay claim to the Crown by a long sleeping dead Title. This *Dreadful Dead-man*, I tell thee, who intends nothing but confusion to thy long-continued happinesse, thy Laws and Liberties ; he, I say, will either willingly of his own accord, or by injunction of those severall Nations that shall supply him, bring along and over with him in his company some principal young Prince, or noted Commander, or rather some discreet Governour to direct his unprosperous affairs, the Army, and the men that attend this Service : And I tell thee, This Governour is royally and nobly extracted ; nay, I say, of the best Blood of the world ; or in more plain terms, of a most ancient and vertuous Family, if any at that time be. This Prince that shall come but in assistance of the *Dreadful Dead-man*, shall after some expence of time obtain the Crown of *England* for himself, and keep it : For the *Dead-man* shall make a dead piece of work, in trusting to his alien friends, little dreaming that no one helps him for love, nor considering the mystery long before his death plotted against *England* ; but I tell thee, Himself miscarries, and then the new-come

come Person pacifies and sets the *English* in the right way, and banisheth all heresies, and novell sects; for at that time both Church and State will be out of order. The *English* will honour this worthy man, and will they not have cause? he was not intended by some for thy good (*Oh England*) but ill; yet see how God in his wrath takes a Crown from one, and bestowes it on another; this will seem strange, but so it will be.

This Prophecy in effect aimes at the same thing the White King did.

The White King and Dreadfull Dead-man are all one.

The Chicken of the Eagle, and he coming with the Dead-man, are one.

The one is the Chicken of the Eagle, viz. well descended: the other is said a royall *G* of the best bloud in the world.

The Chicken of the Eagle pacifieth the Brittaines.

The Dead-mans assistant sets *England* in the right.

So that it seems he fore-saw that *England* and *Britaine* should be all one, or King of *England* King of *Britaine*.

If ever either of these Prophecies prove reall, into what a miserable condicion will the White King or Dead-man plunge himself; that wilfully plodding with seven severall Nations for destruction of *England*, shall never live to see his malice executed, but shall die in pursuite of his malice, and lose both life and Kingdom, and perhaps to his everlasting infamy it will be recorded. Then all the people of the Land rejoiced, and the Citie was quiet, after they had slain the Dreadfull Dead-man with the sword.

SHIPTONS PROPHECY, *after the most exact Copy.*

WHEN she heard that Cardinal *Wolsey* intended to live at *Tork*, she said that the Cardinal should never come thither; which the Cardinal hearing of, was angry, and desired the King to send the Duke of *Suffolk*, Lord *Peirey* and Lord *Darcy* to her, who came with their men disguised to the Ring-house near *Tork*, where leaving their men, they went to Master *Beasley* to *Tork*, and desired him to go to Mother *Shiptons* house; where when they came, they knocked at the door, and she said, Come in Master *Beasley*, and those Honourable Lords with you; and Master *Beasley* would have put in the Lords before him; but she said, Come in Master *Beasley*, you know the way, but they do not. This they thought strange, that she should know them, and never saw them. Then they went into the house, where there was a great fire, and she bade them welcome, calling them all by their names, and sent for some Cakes and Ale, and they drank and were very merry.

merry. Mother *Shipton*, said the Duke, if you knew what we came about, you would not bid us so welcome; and she said the messenger should not be hanged. Mother *Shipton*, said the Duke, you said, The Cardinal should never see *York*: Yea, said she, I said he might see *York*, but never come at it: But, said the Duke when he comes to *York* thou shalt be burnt: We shall see that, said she, and plucking her kerchief off her head, she threw it into the fire and it would not burn: then she took her staffe and turned it in the fire, and it would not burn: then she took it and put it on again. Then said the Duke, What mean you by this? She replied, If this had burned, I might have burned.

Mother *Shipton*, quoth the Duke, what think you of me? My Lord, said she, the time will come, you * will be as low as I am, and that is a low one indeed.

The Duke was fierwards be-headed.

This proved true, for he rose in rebellion in the North, and by not flying when he might, he was taken and be-headed at *York*, where his body was buried; but his head was holln away and carried into France:

Temp. Eliz. R.

My Lord *Peircy* said, And what say you of me? My Lord, said she, shoe your horse in the quick, and you will do well; if not, your * body will be buried in *York*-pavement, and your head shall be stoln from the bar and carried into France; at which they all laughed, saying, That would be a great lop betwixt the head and the body.

Then said the Lord *Darcy*, And what think you of me? She said, You have made a great gun, shoot it off, for it will do you no good, you are going to warfare, you will pyne many a man, but you will kill none. So they went away.

Not long after, the Cardinal came to *Cawood*, and going to the top of the Tower, he asked where *York* was, and how far it was thither, and said, that one said, he should never see *York*: Nay, said one that stood by, she said you should see *York*, but never come at it: then he vowed to burn her, when he came to *York*. The^m they shewed him *York*, and told him it was but eight miles thence. He said he would soon be there: but being sent for by the King, he died in the way to London, at Leicester, of a Lask.

And *Shipton*'s wife said to Master *Beauly*, Yonder is a fine stall built for the Cardinal in the Minster, of Gold, Pearle, and precious stones; go and present one of the pillars to King *Henry*: and he did so.

Master *Beauly* seeing these things fall out as she had foretold, desired her to tell him some more of her prophecies.

This came to passe, for Trinity steeple in *York* was blown

Master *Beauly*, said she, Before that * *Owse* bridge and Trinity Church meet, they shall build in the day, and it shall fall in the night, untill they get the highest stone of Trinity Church to be the lowest stone of *Owse* bridge.

down with a tempest, and *Owse* bridge was broken down with a great flood; and what they did in repairing the bridge in the day time with the stone of the steeple, fell down in the night, untill they (remembering this Prophecy) laid the highest stone of the steeple, for the foundation of the bridge; and then the work stood. And by this was partly verified another of Mother *Shipton*'s Prophecies, (viz.) That her maid should drive her cowe over Trinity steeple.

Then the day will come that Hares shall kennel on cold hearth * stones, and supposed to lads shall marry Ladies, and bring them to their homes. A joyfull day will be seen meant by the in England, a King and a Queen. appression of Abbies and other Religious Houses. And at the Lord William Howards house at Naworth, Hare came and kinnell'd in his Rutchin upon the hearth. The

The first coming in of the King * of Scots shall be at Holgate Town, but he shall not come through the bar. And when the King || of the North shall be at London bridge, his tale shall be at Edenborough.

* This was fulfilled in King James his coming in; for such

a multitude of people stood at Holgate Bar to behold him, as that to avoid the prease he was forced to ride by another way.

|| When K. James was at London, his children were at Edenborough, preparing to come into England.

Water * shall come over Ouse bridge, and a windmill shall be set on a Tower, * This is verified by the conducting of water into York streets, through boarded

At that day—

Women shall wear great hats and great bands.

Elmes: And the Conduit-house hath a windmill on the top that draws up the water.

When there is a Lord Mayor * living in Minster-yard in York, let him beware of a stab. * A Lord Mayor whose house was in Minster-yard in York, was killed with three stabs.

When two Knights * shall fall out in the Castle-yard, they shall never live * Sir Thomas Wentworth and Sir John Savill

in choosing Knights for the Shire in the Castle-yard at York, did so fall out; that they were never after well reconciled.

When all Colton * hag bath born Crops and Corn seven yeers, seven yeers after * Colton hag in her time was a

Woodland ground full of trees, which bore Corn seven yeers, and the seventh yeer after that, was the yeer of the coming in of the Scots, and their taking of New-castle.

There shall two Judges * go in and out at Walsgate bar. The day will come, * In the yeer 1616 two Judges of

Assize went out at a gate in York, where never any Judges were known to go out before or since.

The North shall rue it wondrous sore,

But the South shall rue it for evermore.

* When Wars shall begin in the spring,

Much wo to England it will bring:

Then shall the Ladies cry well-a-day,

That ever we liv'd to see this day.

|| Then best for them that have the least,

And worst for them that have the most.

* In 1639 King Charles raised an Army in the spring.

† How many Ladies have since 1639. lost their husbands?

† He that hath anything, knows this to be true by the many taxes going out of his estate.

You shall have a yeer of pining hunger, and then a dearth without corn. You shall not know of the War over night, yet you shall have it in the morning; and when it comes, it shall last three yeers.

* Calder and
Are are two Ri-
vers in York-
shire. Are
passeth through
Craven.

Between * Calder and Are,
Shall be great warfare:
|| When all the world is aloft,
It shall be called Christs croft.

|| Religion is the thing at last we must all fight for.

* Neer Leice- When the battel of warfare begins, it shall be where * Crookback Richard made
ster, where Ri- his fray.
chard the ibird

was slain in battel, there Colonel Mastings was one of the first in arms, endeavouring to settle the Commission of Array, in opposition to others that were then settling the Militia.

Or it may be thus understood, that as King Richard began his march from Nottingham, when he first set out against the Earl of Richmond: So also should these Wars take rise from thence. And indeed, at Nottingham, (Aug. 1642.) His Majesty set up his standard, and there continued it to little purpose. Now if His Majesty have like successe, were it not better he came to his true Parliament?

* 1642. Two
shillings and six
pence was pub-

likely promised by many Lords for the Kings use, to pay one Horseman, a days wages.

* They shall say, To warfare for your King for half a Crown a day, but stir not.
They will say, To warfare for your King on pain of hanging, but stir not;

* How many
Welsh & Irish
hath the King
lost in this War?

very few return to their own Countrey. Look to it Malignants.

* For he that goes to complain,
Shall not come back again.

* This Dead-
man hath not yet
appeared, but
is at hand doubt-
lesse.

The time will come when England shall tremble and quake for fear of a * Dead-
man, that shall be heard to speak; Then will the Dragon give the Bull a great
snap; and when this battel is done, they will all go to London Town.

* God I hope
will prevent
this threashed
mischief.

|| Brammish is
a River in Northumberland.

* There will be a great battel between England and Scotland, and they will be
pacified for a time; and when they come at || Braman-moore they fight, and are again
pacified for a time: Then there will be a great battel between England and Scot-
land

land at * *Knaveſmore* ; then they will be pacified for a while : Then there will be a great Battel between England and Scotland at || *Storktonmore* ; then will Ravens ſit on the † Croſſe, and drink as much blood of Nobles as of the Commons : Then wo is me, for London ſhall be deſtroyed for ever after.

* I conceive it ſhould be *Knarsborough*, by which the River *Nid runs*.

|| *Storkton* I conceive miſtaken for *Stanemore* in *Richmondſhire*.

† It is to be noted and admired, that this Croſſe in the North in *Mother Shiptons* days, was a tall ſtone Croſſe, which ever ſince hath been by degrees ſinking into the ground, and is now ſunk ſo lowe, that a Raven may ſit upon the top of it and reach her bill to the ground.

Then will come a woman with one eye, and ſhe ſhall tread in many mens bloods to the knee ; and ſhe ſhall meet a man leaning on a ſtaff, and ſhall ſay to him, What art thou ? and he ſhall ſay, I am King of the *Scotts*. And ſhe ſhall ſay, Go with me to my houſe, for there are three Knights. And he will go with her, and ſtay there three days and three nights : Then will England be loſt ; and they will cry twice in one day, England is loſt. Then there will be three Knights in *Petergate* in *York*, and the one ſhall not know of the other. There ſhall be a childe born in *Pomfret* with three thumbs, and theſe three Knights will give their horſes to this * childe with three thumbs to hold, whileſt they win England again : then come in Clubs and Clouted ſhoes, and they with the three Knights win England again : and all Noble blood ſhall be gone but one, and they ſhall carry him to Sheriff *Huttons* Caſtle ſix miles from *York*, and he ſhall die there ; and they ſhall chuſe their Earl in the field, and hang their horſes on a thorn, and rue the time that ever they were born to ſee ſo much blood ſhed.

* There is a childe not many years ſince born at *Pomfret* with 3 thumbs, as is credibly reported.

* Then they will come to *York* to beſiege it ; and they ſhall keep them out for three days and three nights ; and a penny-loaf ſhall be within the Bar at half a Crown, and without the Bar at a penny ; and they will ſwear, if they will not yeeld, to blowe up the Town-walls. Then they will let them in ; and they will hang up the Maior, Sheriffs and Aldermen : There will three Knights go in to *Crouch-Church*, and but one of them come out again ; and he will cauſe Proclamation to be made, That any man may take Houſe, Tower, or Bower, for One and twenty years : And while the world endureth, there ſhall never be Warfare again, nor any more * Kings or Queens ; but the Kingdom ſhall be governed by three Lords ; and then *York* ſhall be London.

* This is yet unaltered.

After this ſhall be a white Harveſt of Corn gotten in by women. Then ſhall be in the North, that one woman ſhall ſay to another, Mother, I have ſeen a man to day. And for one man there ſhall be a thouſand women. There ſhall be a man ſitting on *Saint James* Church-hill, weeping his fill. || And after that a ſhip come ſailing up the *Thames* till it come againſt London ; and the Maſter of the ſhip ſhall weep ; and the Mariners ſhall ask him why he weepeth, ſeeing he hath made ſo good a Voyage ? And he ſhall ſay, O what a goodly City this was, none in the world comparable to it ! and now there is ſcarce left any houſe that can let us have drink for one money.

* All Old Prophecies do intimate a final ſubverſion of Monarchy in England.

|| All Cities have their period, ſo muſt this ; but not in this Age we live in.

Unhappie he that lives to ſee theſe days ;
But happie are the dead, *Shiptons wife* ſays.

An

An ancient Prophecie to be seen in Master Harvey's
Discourses upon Prophecies, Printed anno 1588.

Anglia! te prodit tua gens, quia quolibet odit
Te circumfodit gens Scotica Gallia rodit:
Wallia minatur: *Hibernicus* insidiatur:
Ecce repentina validis mors: atque ruina
Te citò profternit; nec gens tua talia cernit.
Pax simulata fluet, pax hæc, pax falsa probatur.
Pax clam namque ruet, graviorq; poena paratur.

Englisked thus:

England! thy proper Native thee betrays,
Because all Nations hate thee and thy ways.
Scotland doth undermine thee, France doth gnaw,
Wales threatens, the Irish thee by snares do awe:
Thy bravest men do on a sudden die,
And thou thy self dost wholly ruin'd lie,
Yet seest it not, but under feigned Peace
Dost shine own misery still more encrease.

Another old Prophecie, transcribed out of an ancient
MANUSCRIPT.

Flan. Fran. confurgent, Hispani virib' urgent,
Scotus vastabit, dum Wallicus arma levabit:
Inter nodosum montem, fontemq; petrosum,
Corruet Anglorum gens perfida, fraude suorum.

Between a knotty Mount and stony Spring,
False England shall her men to slaughter bring.

Another Translation of the same.

Translation.

Flanders shall rise with France, Spain fight amain;
The Scots waste all, while Britans arm in vain:

Fland. shal rise with France, Spain powers advance,
The Scots shall waste the Land, while Britans armed
Twixt knotty mountain and a stony fountain, (Stand)
Perfidious English shall themselves extinguish.

Another.

A Peace shall be dissembled,
That Peace may well be trembled,
That Peace shall false be proved;
All Peace shall be removed.
For why? a most grievous fight
Shall rise upright:
Great Mars omnipotent,
He shall be vigilant
His bloody brands of steel
To whet: thou shalt them feel

So sore upon thy side,
That wo shall thee betide.
Nation shall rise with Nation,
And make confederation
That all English situation
Shall be taught by operation
To read upon the passion.
Flanders shall joyn with France,
With Bill, Spear, Gun and Lance,
With Albany and Gascogny;

Spain

Spain shall ke employ
His force thee to destroy :
Thou shalt have the Britans to annul thee,
The Scots to pluck and pull thee.
England thou shalt be sure
These torments to endure.

Another.

When Pride is in price,
And Wit is in vice;
When Robbery as rise as Rye in the rise;

When great men are lawlesse,
And holy Kirk awlesse;
Gods Body and Blood not given the heeding,
And Laicks have the Kirk in leeding :
Then shall sorrow set upon feel,
But fall Fortune twir her wheel.
When the year of our Lord is comed and gan
One thousand six hundred fourty and twain,
Then shall up what was down,
Then shall Lettich wear the Crown,
And zeal shall last for ever and aye,
Till the Son of God take all away.

HENRICUS de Huntingdon delivers this
Prophecie, Lib. 6. Sect. 1.

ANNO Millefimo Incarnatione Dom. &c. genti Anglorum prædixit quidam vir Dei, quod ex scelerum suorum immanitate, non solum quia semper cœdi & proditioni studebant, verum etiam quia semper ebrietati & negligentiae Domus Domini dediti erant, eis insperatum a Francia adventurum Dominium, quod & eorum excellentiam in æternum deprimeret, & honorem sine termino restitutionis eventilaret. Prædixit etiam quod non ea gens solum, verum & Scotorum (quos vilissimos habebant) eis ad emeritam confusionem dominaretur. Prædixit nihilominus varium adeo seculum creandum, ut varietas quæ in Mentibus hominum latebat, & in actibus patebat, multimoda ratione vestium & indumentorum designaretur.

English.

IN the year One thousand, a certain man of God foretold to the English Nation, That for the outrageousnesse of their wickednesse, and because they did not onely study Murther and Treason, but were likewise given to Drunkenesse and contempt of Gods House, there should unexpectedly come from * France a Rule or Dominion over them, which should suppress their excellency for ever, and winnow their Honour without term of restoration.

He also foretold, Not onely that Nation, but the Nation or People of the * Scots (which they had in no esteem) should domineer over them, to their deserved confusion.

Notwithstanding he predicted that such a strange Age should be created, that that mutability which lurked in mens mindes, and was manifested in their works, should be designed by the much diversity or oft change of Garments and Attire.

* William the
Conq. came in
60 yeers after.
* K. Jam. came
to the English
Crown, 1603.

G

This

This is also ancient, though common.

IN Germany begins a dance,
Which passeth thorow Italy, Spain and France:
But England shall pay the Piper.

Another Prophecie very ancient, in old Meetre.

IN that same yeer that fully shall expire
The sixth great wonder of the worlds Empire;
When Tyders Hempe shall end I dare a read;
R. James. Then E. shall fall, and I shall stand in stead.
1603. In that same yeer a great Plague shall raigne,
The which a thousand days shall remain.
At Maries Masse a Court they hold,
The which in bloody Ink shall be inwal'd;
There many a Plea shall passe with brawling words,
And short Daggers shall be better then long Swords.
On Howills's Heath soon after shall be seen
A fierce-fought Banel by a King I ween:
Of Knights there shall be three thousand there,
Of which there shall but ten back again appear.
There shall many a Battel and Brawl be,
And then a huge Host shall passe over the Sea,
Concluding a Peace: But in this wise
Between two CC two LL, so long shall last two I I.

Another very ancient Prophecie.

H. **W**Hen the eighth Letter of the Christcrosse-rowe eight times is pass,
And every one at liberty to reason as he will;
Then the Church without Sacrifice six yeers shall last,
Until the followers of Gods Laws it do fulfil.
But then, alas, soon after it shall decay,
But the space of one Lustrum, as Stories do say:
Then mark the day of the next desolation,
And count them as they lie in the grew s.
Take M onely, with its signification,
And twice two CC, which is very true;
And from that day, as stories do say,
The Sacrifice shall last for ever and aye.

Another.

EVer shall . . . be called the first of the Dice:

When . . . shall bear up . . .
Then shall England be Clepid Paradise.
When . . . and . . . be set one side,
The name of . . . shall spring full wide:
And when . . . and . . . drive out . . .
Then may England sing We'll away:

Then it is all spent;
For then shall be another Parliament.
. . . shall up, and . . . shall under:
The Lion, the Rose, the Flower-de-luce
The Lock shall undo.
Then shall . . . bear the price,
And . . . shall help thereto.

This

This Prophecie is fathered upon *Ignatius*, and was long since found in *S. Bennets Monastery in Norfolk.*

1588. **W**hen (a) Eighty eight is past, then thrive
1644. 1645 Thou may'st till Fourty four or five.

After the (b) Maid is dead, (c) a Scot
Shall govern thee : And if (d) a Plot
Prevent him not, sure then his sway
Continue shall for many a day.
The (e) Ninth shall die, and the (t) First
Perhaps shall raig : but Oh accurst
Shall be the time when thou shalt see
To (g) Sixteen joyned Twenty three :
For then the (h) Eagle shall have (i) help
By craft to catch the Lions (k) Whelp,
And hurt him sore, except the same
Be cured by the (l) Maidens Name.
In (m) July Moneth of the same yeer
Saturn conjoyns with Jupiter.
Perhaps false Prophets shall arise,
And Mahomet shall shew his prise;
And sure much alteration
Shall happen in Religion.
Believe this truly if then you see
A (n) Spaniard a Protestant to be.

(a) In 1588
we were fright-
ed with the
Spanish Navie
(b) After Qu.
Elizabeth,
(c) K. James
(d) Gunpow-
der-Plot.
(e) Pr. Henry
(f) K. Charles
(g) 1639 the
Scots Wars
began.
(h) Pope.
(i) the Queen
(k) K. Charles
(l) One of the
Queen of Bo-
hemia's issue.
(m) In July
1623 was a
Conjunction

of ♄ and ♀ in ♏. (n) about 1621 or 1622, there was a Spanish converted Monk : his Book
yet extant.

Master BRIGHTMANS Prophecie.

When Englands Church proves Englands
Full of luke-warmnes, glory vain, (shame,
The worst in works and outward form,
And with contrary Factions torn;
When Romish Rites by Reformation
Shall be expel'd out of this Nation:
Lord-begger-Bishops then shall come
To ruine and be overthrown:
The Priest shall be vile to each wight,
Their downfal read with much delight:
For God will not them guiltlesse hold

That neither have been hot nor cold.
The Scotch Church shall be in condition
A Virgine free from Superstition:
They shall be joyn'd in Covenant,
Gainst which the world shall boast and vant:
But Englands Church must feel the storm,
Until she truly her self reform;
Such hurly burly and such stir,
No form of Church shall remain in her.
But Reformation must take breath
From the Raig of Queen Elizabeth.

This goes in the name of a Prophecie, though I conceive it forged since
1640, by some Prelatical Priest.

When James shall seek a second Crown,
In pulling Pope and Papists down:
Our James shall vanish from their face,
In half Elizabeths royal race.
When using forraign Policies,
Rudgings and Discontents arise;
Yet shall they assemble at the Seat
Of Parliament for a work most great:
But strange Opinions there shall sowe
Dissensions that too high shall growe.
And Laodicea's England Church
Of grace and beauty some shall lurch;
And Smiths of Policy shall invent
To cast new molds of Government,
While vulgar Birds of weakest wing
Grow stout against their Eagle-King,
Whose just integrous heart shall prove
The Adamant of Subjects love:
When pride shall some in prison lock,
And lop a head off on a block:
By honest power they shall bring down
An aspirer that assum'd a Crown;
That he whose power did Laws contemn,
Might finde a Grave, no Diadem.
Some Comick Scenes shall then be acted
By vulgar Players much distracted:
The Gospel from a Tub or Tun
Shall beached by Mechanicks run.
Peticoats shall in Pulpits preach,
And women be allowed to teach.
And in those gloomy dogged days
They shall tear the Muses Bays.
Thus strife and fury shall encrease,
And Roundheads shall disturb the peace
Of Religion, while they sitasse
In Blankets, and pull down the Crosse.
The Brownists shall no old Prayers brook,
Sermons shall drown the Service-book.
Then all men in those times shall see
Great trouble and calamity:
When on the Irish Bogs and Heath.

Many a man shall taste of death.
The Souldiers wages shall encrease,
Till Wars at last in Conquest cease:
To such as are good Landlords known,
In hostile times some love is shown;
But for all such as have great store,
They are in lesse safety then the poor:
Then twenty pounds of Coyn in hand
Is worth so much of yearly Land.
From Ireland then there shall come one
Must lose his head upon a stone:
But when England doth swim in floods
Of plenty, and grows proud of goods,
Then from their sleep they shall be waked
To know themselves both blinde and naked:
Christ's Church must know some misery,
There shall be a doleful tragedie:
The Lord above his Sword will send,
Unless they warning take to amend.
Yet Germany, France and Britany,
This last Act of your tragedie
Good days will follow, bad ones cease,
There shall be plenty and great peace:
The Whore of Rome's nose shall be slit,
And of her proud attire be strips.
In the mean time Bishops shall be
Thrown down from their dignity;
Their Hierarchy and their train
Shall never recover strength again.
Nor is Romes City onely Rome,
But all the Popes Dominion;
So that Rome feels her self annoyed,
While she in Ireland is destroyed.
In Fourty one, by computation,
The Pope shall fall by Reformation;
A Clergie-man shall then suffice
His pride with one poor Benefice.
Then Cambridge and the Oxonian
Shall be scorned by the Rotundian;
And some that cannot say nor sing,
Shall drink much at a troubled spring.

And

And Coblers then shall leave their L. 1.
 In Sermons up their gall to cast:
 Magpyes and Parrets then shall prate
 Both of the Eagle and the State.
 Unill they bring things in conclusion
 To much disorder and confusion.
 Rebels and men most seditious
 Shall make the truth prove pernicious.
Rich men shall do things unfitting;
An upright Judge be scarce found sitting.
Upstart honour shall seem dreams,
And Bishops Seas prove little streams,
While many feathered fowl shall flie,
Beyond the Seas for leopardie:
 Rumors shall be of Wars and Arms,
 And there shall be of Sects great swarms.
 A sort of mad lewd common people,

Shall pull the crosse from every steeple.
 The King while they do thus presume,
 Unto this Realm that right shall doome,
 He shall this Kingdom wisely guide,
 And other Kingdoms more beside.
 Then Peers and Commons shall elect,
 Whose Laws shall ever take effect;
 No man shall Lawyers counsell crave,
 For men their right at home shall have;
 And Officers each Town within,
 Shall right their wrongs and punish sin.
 Worshies be nine, ten reckon we,
 And this the tenth and last shall be.
 The Moon obscured full sixty year,
 Shall then get light and shine full clear;
 While England then for joy shall sing
 And blesse the reign of their good King.

A very ancient one, recorded by Sir FRANCIS
 BACON.

There shall be seen upon a day,
 Between the Baugh and the May,
 The black fleet of Norway.

When that that is come and gone,
 England, build houses of lime and stone,
 For after Wars shall you have none.

One more ancient.

When * Henpe is sponne,
 Englands done.

* When King
 James came to
 the Crown, he

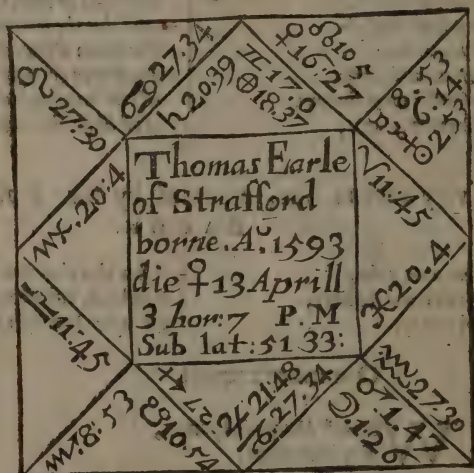
wrote, King of great Britaine.

Another very ancient.

The Lilly shall remain in a merry world, and he shall be moved against the
 feed of the Lion, and he shall stand on one side amongst thorns of his King-
 dom and Countrey: And then shall come the Son of man, bearing three wild
 beasts in his Arms; Which Kingdom is the Land of the Moon, which is to be
 dread throughout all the world. With a company of people he shall passe many
 waters, and he shall come to the Land of the Lion, looking for help, with the
 beasts of his own Countrey. And in that yeer, there shall come an Eagle out of
 the East, and his wings spread with the beams of the Son of man. And that yeer
 shall be destroyed Castles upon Thames, and there shall be great fear over the

whole world, and in a part of the Land: There shall be great battels amongst many Kingdoms: That day shall be the bloody Field, and the Lilly shall lose his Crown, and therewith shall be crowned the Son of man.

And in the fourth year, many battels shall be for the Faith, and most of the world shall be stoopen: but the Son of man with the Eagle shall be preferred; and there shall be univerrall Peace over the whole world. Then shall the Son of man receive a marvellous token, and there shall be great plenty of all manner of fruits, and then shall he go to the Land of the Crosse.



I Must now speak to the sons of Art, and render Astrologicall reasons for the rise and fall of this strong, (but unhappy Cedar.)

The signes wherein the ☽ and ♀ are posited, the aspects of the Planets to the Sun, and the Angles, and amongst themselves, do herein much conduce for perfect discovery of the inclination, wit, and judgement of the Native, &c.

☽, ☽, ☉ ♀ in fixed signes, and in aspect or conjunction each with other, according to that in Ptol. lib. 3. fol. 181. Stabilem, intelligentem, tenacem simultatum, pertinaciter instantem, honoris cupidum, asperum, inflexibilem reddunt: The signifiers of the wit and fancy in fixed signes, incline the Native to be firm and stable in his resuls, intelligent, full of policy, stubbornly resolute, greedy of honour, of sharp conception, and implacable.

In that Mars is far more strong then Mercury or the Moon, being in ☐ aspect with the one,

one, and conjunction with the other: the violence of his will did many times oversway his judgement; for, when those two Planets ♀ and ☿ vincuntur à contraria conditione, sunt præcipites, habent irritos impetus, & faciliè incurrunt in offensionem: The power of Mars being greater then of the ☿ or ♀, this (otherwise admirable man) his inclination prompted him to such irregular and headstrong enterprises, as he easily ran into displeasure for them. And who so will read Ptol. lib. 3. fol. 194. what the familiarity of Mars with Mercury may incline unto, he tels you; Facit callidos in excogitandis stratagematis, violentos, præmetientes pericula, celeriter invenientes consilia, inimicis nocentes, amicis beneficientes: It makes subtil men in devising stratagems, violent, foreseeing or well weighing dangers, able on the sudden to give counsell, mischievous to their enemies, and doing courtesies for friends.

For the judgement, wit, and understanding of this Gentleman, hear this one generall rule exactly, as we all know, verified in him; ♀ & ☿ sese mutuo ☐ radio aspicientes etiam ingenium acutum & præstans largiuntur, plerumque vero turbidum & in actionibus ferè omnibus vehemens, &c.

♀ and the ☿ in ☐ aspect, produceth a sharp and admirable understanding, but for the most part violent and turbulent in all his actions; to adde to this his too great capacity, he had ♄ with the ☿, and ♀ neer the ☉, both in fixed signes imboldening his spirits, and adding stiffe confidence to his conceptions: and it could be no little help unto him, that he had the ☿ and ♄ in reception, as also ♀ and ♄, &c.

It may be enquired, from what grounds or Aphorisms in Astrology, this Gentleman should attain to so great advancement?

From the Luminaries, as they are posited and in aspect each to other, he could expect no advancement or honour, without struggling erwie and much repining. Indeed I remember about 1625. or 1626. whilst he took part with the Subject against Prerogative oppressions, he was much esteemed of the people, and hated at Court: But about 1627. being poisoned with the Presidentship of the North, he was never after beloved of the people, nor much at Court, &c. This by the way.

The heavens from his birth promise preferment; for ♀ culminates, and ♀ Lord of the tenth and she are in reception by house, the strongest that may be, his part of fortune posited in the regall house, with fixed stars of the nature of Mars and ♀, and its dispositor in signo fixo. We have reception betwixt Saturn and Jupiter, (though they are in opposition) both beholding the ascendent, ♄ with a ✱ sinister, ♃ with a △ dexter: He hath ♀ Lady of his substance most strongly elevated in the tenth; an argument of great riches from regall hand, or great offices. And if you enquire by what means? Venus being significatrix of honour, as here, Cum favore, donis, honoribus, auget animi magnificentiam. Mercury Lord of his honour, Prudentia acquirit dignitatem. When Venus signifies preferment, or honour, its by favour, gift, &c. When Mercury, its by prudence and wisdom that dignity is obtained. These were verified in this Nativity; for solely by his wisdom, and the favour of his Prince, he obtained his height of preferment. I now come to shew reasons in Astrology concerning his death, and its manner; why it was not naturall, but violent.

Saturnus in medio Cæli semper obicit hominem periculis. Saturn in the mid Heaven always involves a man in dangers. Orig. fol. 717.

Infor

Infortuna Soli vel Lunæ infortunatæ juncta in eodem gradu, nato etiam si Rex fuerit, magna inconvenientia minatur. Card. lib. 2. Apho. 32.

An infortune joyn'd to the Sun, or Moon infortunate in the same degree, threatens great inconveniences, yea though he were a King. Luna in ☐ ☉ & ♃ in opposito ♄ significat ingentia pericula, & inimicos. Card. gen. 73. *The ♄ in ☐ to the ☉, and ♃ in oppositio to ♄, denotes extreame perils, and strong enemies.*

Cui Luna & ♃ valde infortunati fuerint, is etiam si reliqua ad libitum aptentur, erit natus infelicitissimus. In whose Nativity the ♄ and ♃ are infortunate, though for many years things go prosperously with him, he shall at last be most miserable. These Aphorisms are all exactly verified in this Nativity.

But now for his violent death; Mars autem cum Solem infaustum, aut Lunam quadrato aspectu aut opposito adspicit, in signis humanis, significat neces in seditionibus civilibus, aut interficiendos ab hostibus: Ptol. lib. 4. fol. 239. Mars significat capite truncandos, aut membris mutilandos. In a nativity, when Mars be-holds the ☉ or ♄ ill placed, or infortunate, in humane signes, it doth import the Native to come to his end by civil broiles, or to be slain by his enemies: But if we proceed, Mars signifies, such shall lose their heads, or be deprived of some of their members. Not to strain or inforce a judgement beyond Art, we will examine our Nativity: Here is ☉ the temporall light in the eighth, and afflicted by the ☐ of ♄ Lord of the eighth; and Anareta in a human and violent signe: Here is ♀, Lord of the ascendent sub radiis ☉, in ☐ to ♄ the sole Inter-fector: Here's ☉ and ♄ in ☐, and the ♄ wholly infortunate and oppressed by her partill ♂ with Mars. Ambo luminaria ab unico tantum malefico impedita, altero maleficorum læso, vel in signo violento versante, ac dominium sibi in octava domo vindicante, violentam mortem denuntiat. Both the lights oppressed but of one infortunate Planet; the other malevolent either being in a violent signe, or infortunate, and having any dominion in the eighth, argue a violent death. I will conclude onely with this Aphorism, Mars Soli vel Lunæ configuratus, illustri mortis genere periculum natum denun-tiat, ob iram Principis, aut Regis, aut Judicio Magistratus.

When Mars is in configuration, either with the Sun or Moon; he that is then born, perishes by some famous kinde of death, or else by the command of his Prince in displeasure, or by judgement of Magistracy or Authority. No death is more eminent then to die on the Scaffold; so did he: And that he died by order of Magistracy, its evident; for he was ad-judged to his death by the House of Peers, the highest Magistracy of England.

Mars, Lord of the eighth in an human signe, for the manner of his death, shews mortem ab homine per arma, &c. All men know he was decapitated (May 1641.) by the pub-like Officer, &c.

He was imprisoned when the Medium Cæli came to the opposition of the ♄ without lati-tude; and beheaded when the Mid-heaven came to opposition of the ♄ with latitude, and to the opposite beams of Mars; when he had lived 48 years compleat, and one moneth.

Medium Cæli ad ♂ ♄: Populi odia, dignitatum & officiorum jacturam: Up-on this direction the Parliament imprisoned him, (Decemb. 1640.) and deprived him of his Offices, &c.

Medium Cæli ad ♂ ♄, multa mala denuntiat, quæ tam à nato quam ab aliis in natum proveniant: unde & publica mors metuenda.

The Mid-heaven to an oppositio of Mars, threatens many evils, as well to the native by his

his own defect, as also from others; whereupon, his best he fear that a publike death befall him not.

Thus have I communicated to posterity this Noble mans Nativty; and that speech by him intended to have been delivered at his death, then which I never in my life perused a more significant one: But he is dead, and may be numbred amongst the greatest wits this Kingdom ever bred, and as a Nobleman amongst the most unfortunate.

He had three Wives; the first, the Earl of Cumberlands daughter; his second, the Earl of Clare's; his third surviving, was a Knights daughter: He was President of the North; Lord Deputy of Ireland, &c. and was capable of any dignity his Prince or Countrey could afford him.

The Speech of THOMAS Earl of Strafford, intended to be spoken on the Scaffold the day he was beheaded; but being interrupted, he delivered it to his Brother Sir George Wentworth; from whose Originall Copy under the Earls own hand, this is word for word transcribed. May 12. 1641.

People of my native Countrey, (I wish my own, or your Charity had made me fit to call you Friends.)

IT should appear by your concourse and gazing aspects, that I am now the onely prodigious Meteor, towards which you direct your wondering eyes. Meteors are the infallible Antecedents of tragicall events, and do commonly level their malevolent operation upon some remarkable person. At this present time, I am become my own prodigy, and the crossed influence will appear in my (too sudden) execution: And this fear is onely left me, The consequence will produce a greater effusion then mine. I would to God, my blood would cure your sad hearts of all their grievances, (though every drop thereof were a soul on which a life depended) I should render it with as much alacrity, as some (nay, the most) of you are come to triumph in my fatall expiration.

In regard I have been by you (my native Countrey, whose wisdom

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dom and justice, in respect of the generality of it, is no way questionable) voted to this untimely end, I have not one syllable to say in justification of my self, or those actions for which I suffer: onely, in excuse of both, give me leave to say, My too much zeal to do my Mr. service, made me abuse his regall authority; and howsoever I have been one most unfortunate, yet, at all times, a Favorite in the prosecution of my places and offices; and yet (as I shall answer before the dreadfull Tribunall, whereunto your just anger hath before nature doomed me) my intents were fairer then my actions: But God knows, the overgreatnesse of my spirits severity, my government, the witchcraft of authority, and flattery of multitudes to sharpen it, are but ill interpreters of my intentions: which that you may beleeve, I have no argument, but Improtestation, which hath but this circumstance to confirm it, That it proceeds from a dying man.

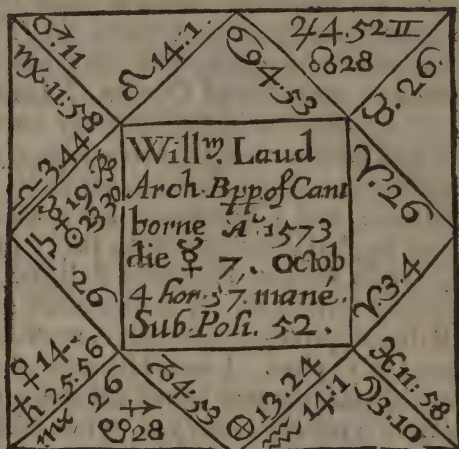
If I should take upon me to make a relation of all the particulars of my arraignment and attainder, it would but too much prorogue your longing expectation of my shamefull death: Besides, it would be needlesse, in respect I should but say over again what I said before the Parliament, (and perhaps be as little beleaved, though the terms on which I then answered, be far different from my attestation now, (that being before my condemnation, and this, after it,) Besides, there were multitudes to catch it, as fast as I uttered it, (and doubtlesse you shall have it upon every stall-book-post,) for I have been, and whilst I breath, am, the pestilence which rages through your minds, your estates, and Trades; and you will be ready to read the bills of your own losses, though the disease that brought the destruction be removed.

Having nothing in this world but a little breath, which within a few minutes is to be expired, I should not use it to this purpose, but that custome upon these directions prescribes my warrant for it: and further, that I might be an example to great persons, that they may know, the favour of a great King is not equivalent to the breath of Nations; and that it is a thousand times better and more noble for a Lion to play with a glove, then tear it; nor is it proper for a Dove to soar with Eagles wings; and the rather, because the necessity of the

the times requires that I should dye, onely for example.

He that gave conscience to you all, (that are willing to accept it) my Royall Master, did in his own conscience once declare me guiltlesse of these facts for which this death is come upon me : But Heaven that hath made your generall clamours the Organ of my destiny, thought me not worthy to enjoy this life I have abused ; and from your voices, as from the lips of Oracles, I have received my wofull doom, wherein my charity (at this hour) cannot, nor will accuse you of the least injustice : but still I trench upon your patience, and linger in the thing you came to look for, my death.

A little, little more, and I have done. For a testimony of my Faith and Religion, be pleased to understand, that I have professed, and do (now) dye in the true Protestant Religion, not in any points deviating in my belief from the fundamentall grounds of the true Protestant Religion, professed, maintained, practised, and authorized by the Church of *England*. I would say more of this, but that I desire my private ejaculations may be my last meditations, onely, because I know there is not any one of you, at ods with my soul or person (though with my facts and vices :) I cannot doubt, but your humanity and charitable inclinations will afford me your devout prayers, for my Saviours sweet Mercy. Good people pray for me, pray for me, even for my Eternal Saviours sake, into whose bosom I render my wofull and afflicted soul : Sweet *Jesus*, my Redeemer, (the Redeemer even of me, a wofull and dejected sinner) receive into thy arms my spirit.



Upon this Scheam of *William Laud*, fomerime Arch-
bishop of *Canterbury*, a man of known Eminency both
in Court and Church: I mean not long to insist, but
in some few Aphorisms deliver unto you his inclina-
tion, his preferment, and his finall and fatall period
by and from the influences of the celestiaall bodies:

Deo permittente.

His Inclination.

IN universum itaque tropica signa inquit Ptolomeus, efficiunt ingenio rebus
publicis magis addictos, quorum etiam negotia & forenses turbas ambiunt,
gloriæ cupidos, rebus divinis continuo vacantes, ingeniosos, solertes, &c. lib.
3. cap. 18.

Generally, tropicall signes by nature incline mens minds to publike affaires, which af-
fares

fairs, together with forraign and turbulent employment, they earnestly and ambitiously seek after; are thirſty after Honour, much addicted to Religion, ingenious, diligent, &c.

In this Scheme the Angles are the Tropical Signes, which ſufficiently declare his inclinacions. I intend not to deſcend to particulars, and therefore paſſe by the poſition of the Sun and Mercury in the Aſcendent, of Jupiter in the Ninth, beholding the Aſcendent with a perfect Trine; of Venus with Saturn in Scorpio, and the Moon in Piſces in Square with Jupiter: From all which, Judgement might be enlarged.

His Preferments..

S Tellæ fixæ dant dona grandia, & ex paupertate ſublevant ad ſublimitatem eam. Squam non faciunt ſeptem Planetæ.

The fixed ſtars give great preferment, and raiſe men to a higher degree of Honour then do the ſeven Planets.

Jupiter in the Ninth, and having dominion in the third, being both Houſes of Religion, in Conjunction with oculus Tauri an eminent fixed Star, and in perfect Trine to the Aſcendent.

Mercury in the Aſcendent with Spica Virginis, another of thoſe Stellæ regię, or princely Stars, who alſo hath dominion in the Ninth.

Syrius, or the eminent Dog ſtar of the nature of Jupiter and Mars, culminating with the Degree of the Middle heaven; all theſe a radice, even from his birth, promiſed and raiſed him to thoſe high Temporal and Eccleſiaſtical Dignities.

His fatal Period.

M Ars, Soli vel Lunæ Quadrato vel Oppoſito radio configuratus in Signis humanis, Seditio, Bello, aut propria manu interficit.

Mars in humane Signes, in Square or Oppoſition to the Sun or Moon, killeth either by Sedition, War, or Self-murder.

Mars author mortis in humanis, in Quadrato vel Oppoſito Soli vel Lunæ, interficiendum eſſe natum offendit.

Mars author of death in humane Signes, in Square or Oppoſition to the Sun or Moon, ſheweth that the Native ſhall be ſlain.

Si vero Mercurius dominetur in Signo in quo Mars exiſtit, a Latronibus interficietur, vel mandato Regis.

But if Mercury have dominion or be Lord of the Signe wherein Mars is, he ſhall be ſlain by Theeves, or the hand of Authority.

Dominus Horoſcopi in Signo violento, vel a maleficis infeſtatus, & diſpoſitor Luminaris conditionarii, ſimiliter vel in Signo violento, vel afflicto a maleficis, cadavaloſ, morietur.

The Lord of the Horoſcope in a violent Signe, or infeſted by a malevolent Planet, and the diſpoſer of the Luminary of the time alſo, either in a violent Signe, or afflicto by the malevolents, ſignifieth a violent death.

Mars here in this Scheme, according to theſe Aphoriſms, is Lord of the ſignih (the houſe

of death) and in Virgo an humane Signe, the house of Mercury, and within the Orbs of the Opposition of the Moon, in partil Square to Venus Lady of the Horoscope in Signes of long ascensions; Venus also in Scorpio a violent Signe, afflicted by the presence of Saturn, and Jupiter Lord of the Signe of the Moon the light of the time, afflicted by the Square of Mars; all of them sufficient arguments both of a violent death, and its nature. And for further satisfaction of the more curious, I have here set down the directions which, according to Ari and secondary causes, have pointed out both the nature and time of his pre-ferment, accident, and period.

Anno Dom.

	Aged	
1589	16	M ^E dium-Cœli by direction came to a $\square \varphi$, which sent him a poor Scho- lar to Oxford.
1593	20	M. C. ad $\square \odot$, made him fellow of S. Johns.
1595	22	M. C. ad Ant. γ & (\times) ad $\odot \mathcal{D}$, & Asc. ad $\odot \varphi$, made him Batchelor.
1601	28	Sol. ad $\odot \varphi$, made him a Priest.
1602	29	Asc. ad $\odot \odot$, Reader of a Divinity-Lecture.
1604	31	M. C. ad contra Ant. \mathcal{H} , brought him to discredit, and to the just aspersions of a seditious fellow.
1607	34	Asc. ad Ant. \mathcal{D} , gave him the Vicarage of Stamford.
1609	36	(\times) ad $\Delta \varphi$, gave him a Benefice in Essex.
1611	38	Luna ad $\times \gamma$, made him President of S. Johns.
1614	41	M. C. ad $\square \varphi$, made him Prebend of Bugden, and gave him the Archdea- conry of Gloucester.
1616	43	Asc. ad $\Delta \mathcal{D}$, gave him the Deanry of Gloucester, and sent him with the King into Scotland.
1619	46	Sol ad $\odot \mathcal{H}$, made him dead for a time at Wickam.
1620	47	M. C. ad $\times \varphi$, made him Prebend of Westminster.
1625	52	M. C. ad $\square \mathcal{H}$, gave him the fall whereby he hurt his left shoulder and huckle- bone.
1628	55	Sol ad $\square \mathcal{D}$, & ad $\odot \gamma$, gave him that sicknesse and rupture at Hampton Court.
1630	57	Asc. ad $\odot \varphi$, made him Chancellor of Oxford.
1633	60	M. C. ad $\square \gamma$, made him Archbishop of Canterbury.
		M. C. ad $\odot \mathcal{D}$, produced that fatal Omen to him, whereby his servants, his Coach and Horses narrowly escaped drowning in the Lambeth Ferry-Boat.
1638	65	Sol ad $\square \mathcal{G}$, Eclipsed his reputation amongst the people, and stirred up both the Libellers here, and also the Scots, to oppose his designs.
1640	67	Luna ad Contra Antiscium proprium, he was accused of Treason, and fined 500 pounds.
		M. C. ad $\odot \mathcal{G}$, & Contra Ant. φ , deprived him of his Honours and Liberty, and sent him to the Tower.
1644	71	Asc. ad $\odot \mathcal{H}$ cum latitudine, killed him.



MY STARRY MESSENGER came
abroad upon that memorable 14 of June,
1645, upon which day, the Right Valiant and
Honorable Sir *Tho. Fairfax*, and the Sober and
Successeful Lieut. General *Cromwel*, had a most
absolute Victory over our enemies (*Rege pre-
sente*) at *Knaishby*, since which day the Parliaments
and Kingdoms enemies never prospered.

I with this Discourse now published, *Novem.*
21. 1645, may be the joyful *Precursor* of some
sudden good News to us at *London*; I hope it
will, the Stars seeming to foretel some memo-
rable Accidents to be at hand. God bleffe the
Two Worthies above-named. My eye-sight
is dim, and my Judgement troubled, if they send
us not good News from the *West*. So also ex-
pect from those brave men before *Westchester*.
However,

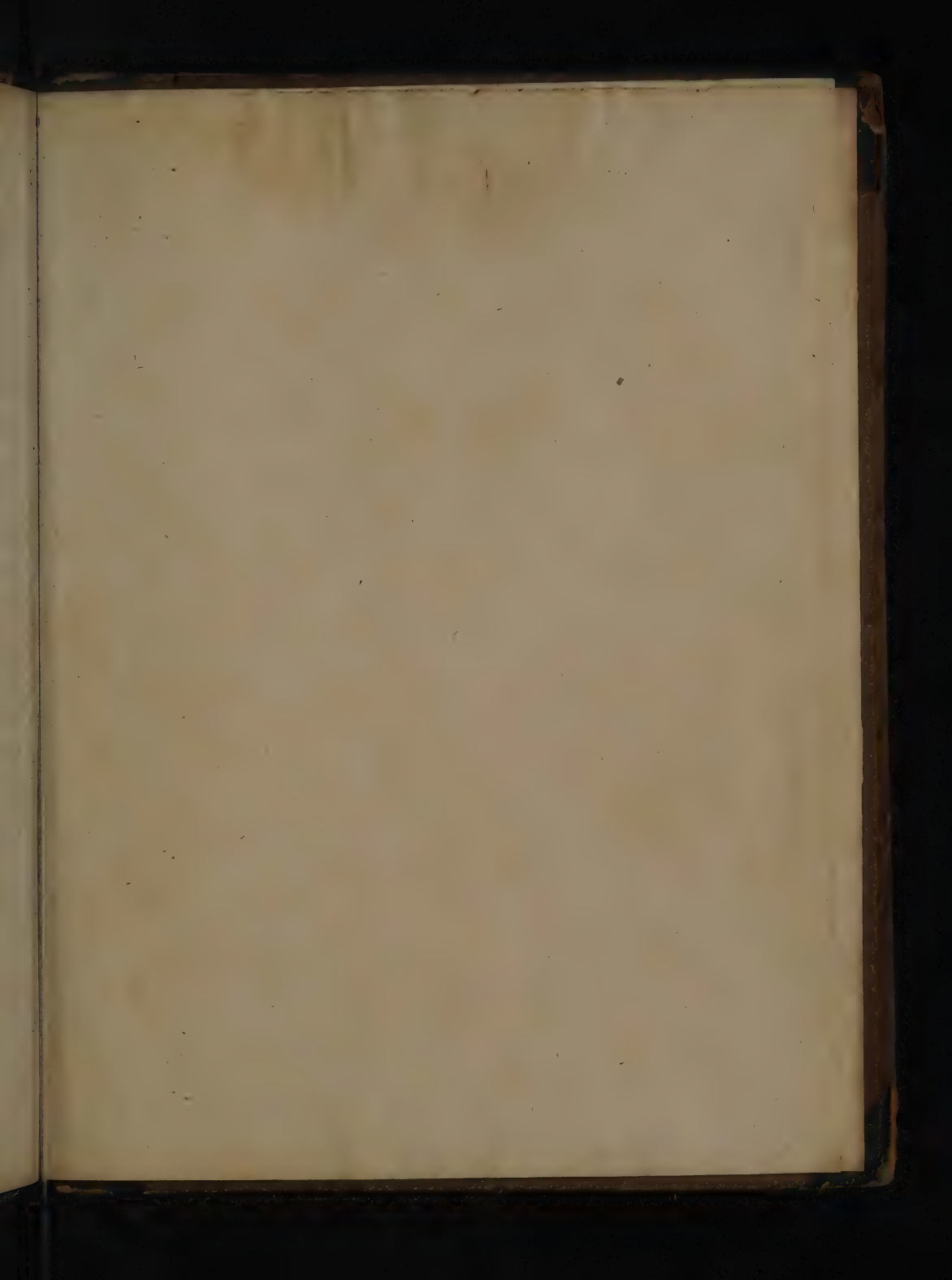
Clothes and Money for our poor Souldiers.

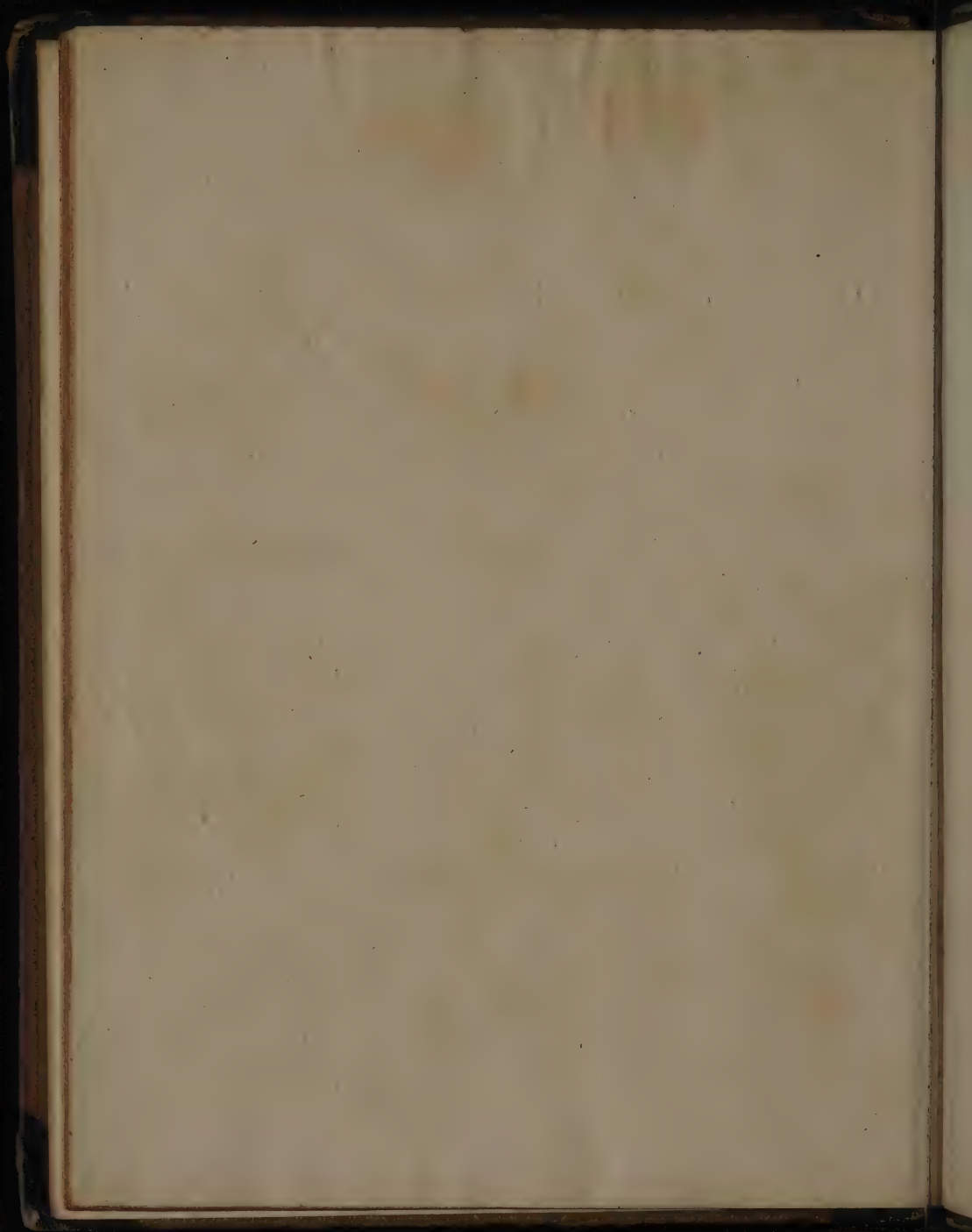
Money and Clothes for our valiant Souldiers.

Amen.

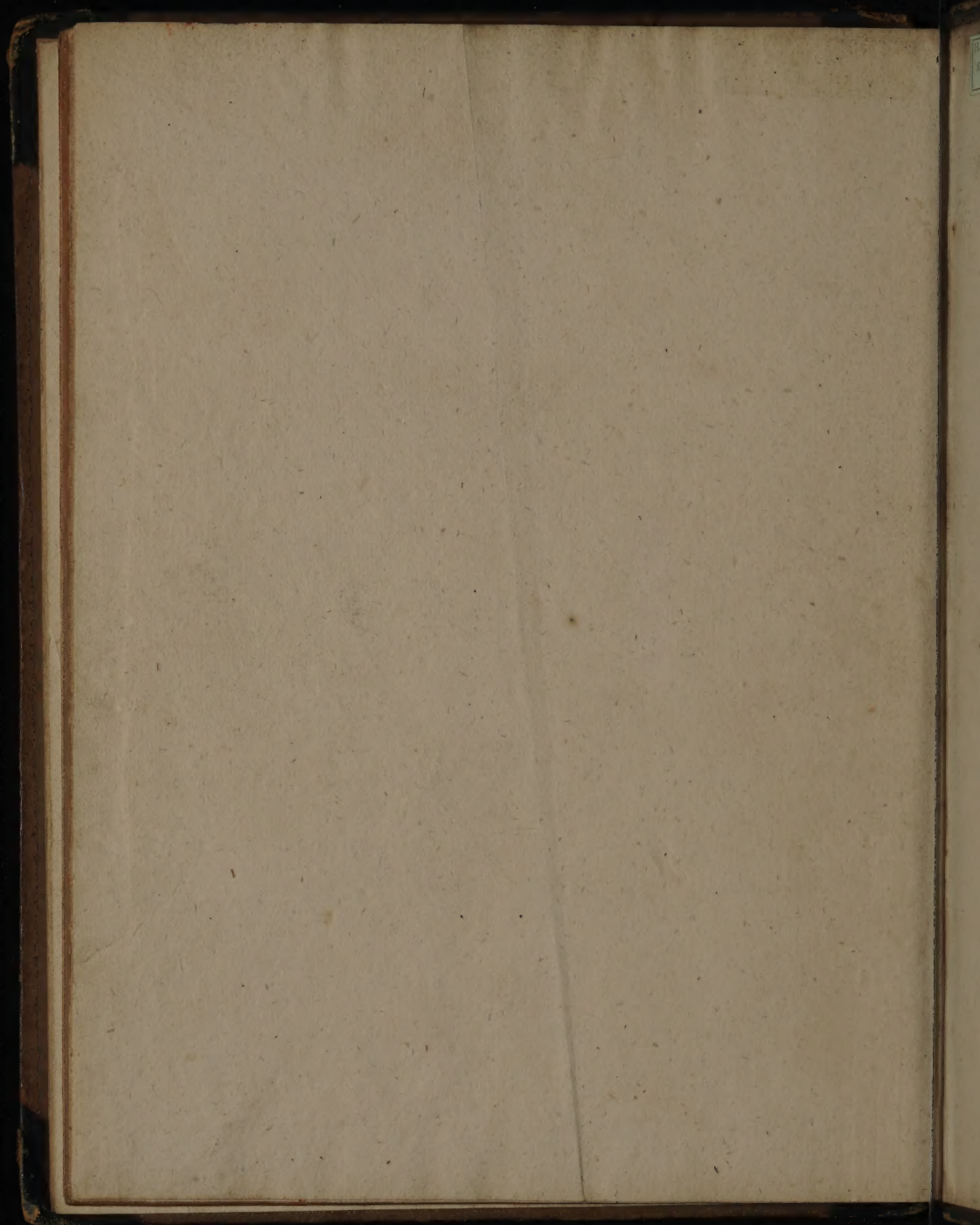
FINIS.

1840
The first of the year
was a very cold one
and the snow lay on the ground
for several days.
The weather was very
pleasant and the snow
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